

HOLY
RAPTURES:
OR,
PATHETICALL
MEDITATIONS
OF THE
LOVE of CHRIST.

TOGETHER,
With a TREATISE
OF
CHRIST
MYSTICALL,
OR,
The blessed UNION of CHRIST
And his MEMBERS.

ALSO,
The CHRISTIAN laid forth
in his whole Disposition & Carriage.

By Jos. HALL, D. D. B. N.

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THE MYSTICAL

CHRIST

LOVE OF CHRIST

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THE MYSTICAL

CHRIST



TO

The onely Honour and
Glory of his blessed
SAVIOUR and
REDEEMER:

AND

To the comfort and benefit of
all those members of his Mysticall
Body, which are still labour-
ring and warfaring upon
EARTH;

of. Hall their unworthiest
Servant, humbly dedicates
this fruit of his old age.





I Have with much comfort and contentment perused these divine and holy Meditations, entituled *Christ Mysticall, An holy Rapture, and The Christian*, laid forth, or characterized in his whole disposition and carriage; and relishing in them much profitable sweetnesse and heavenly raptures of spirituall devotion, I do license them to be Printed and published.

JOHN DOVNAME.



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CHRIST MYSTICALL;

OR,

The blessed UNION of CHRIST
and his Members.

SECT. I.

*How to be happy in the apprehending
of Christ.*

Here is, not so much need
of Learning; as of Grace,
to apprehend those things
which concern our ever-
lasting peace; neither is it our brain
that must be set on work here, but our
heart; for true happinesse doth not
consist in a meer speculation, but a

B T ∞ fruition

fruition of good: However therefore
 there is excellent use of Scholar-ship
 in all the sacred employments of Divi-
 nity, yet in the main act which imports
 salvation, ski'l must give place to af-
 fection. Happy is the soul that is
 possessed of Christ, how poor so ever
 in all inferiour endowments: Ye are
 wide, O ye great wits, whiles you spend
 your selves in curious questions, and
 learned extravagancies; ye shal finde
 one touch of Christ more worth to
 your souls, then all your deep, and la-
 boursome disquisitions; one dram of
 faith more precious then a pound of
 knowledge: In vain shall ye seek for
 this in your books, if you misse it in
 your bosoms: If you know all things,
 and cannot truly say, *I know whom I*
have beleaved, (2 Tim. 1. 12.) you have
 but knowledge enough to know your
 selves truly miserable. Wouldst thou
 the ere, my son, finde true and so-
 lid

I'd comfort in the hour of temptation,
in the agony of death? make sure
work for thy soul, in the daies of thy
peace; Finde Christ thine; and in de-
spight of hell, thou art both safe, and
blessed; Look not so much to an ab-
solute Deity, infinitely and incompre-
hensibly glorious: alas, that Maje-
sty (because perfectly, and essential-
ly good) is, out of Christ, no other
then an enemy to thee; thy sinne hath
offended his justice, which is himself;
what hast thou to do with that dread-
full power, which thou hast provoked?
Look to that mercifull, and all-suffi-
cient Mediator betwixt God and man,
who is both God and man, Jesus
Christ the righteous: (1 Tim. 2.
5. 1 Joh. 2. 1.) It is his charge,
and our duty, *Ye beleeve in God, be-
leeve also in me.* (Joh. 14. 1.) Yet look
not meely to the Lord Jesus, as con-
sidered in the notion of his own eter-
nall being, as the Son of God, co-

equall and co-essentiall to God the Father, but look upon him, as he stands in reference to the sons of men: and herein also look not to him so much, *Luther in Gal.* as a Law-giver and a Judge, (there is terror in such apprehension) but look upon him, as a gracious Saviour and Advocate; and lastly, look not upon him, as in the generality of his mercy, the common Saviour of mankind, (what comfort were it to thee, that all the world except thy self were saved?) but look upon him, as the dear Redeemer of thy soul, as thine Advocate at the right hand of Majesty; as one, with whom thou art through his wonderfull mercy, inseparably united: Thus, look upon him firmly and fixedly; so as he may never be out of thine eyes; and what ever secular objects interpose themselves betwixt thee and him, look through them, as some slight mists, and terminate thy sight still

still in this blessed prospect. Let neither earth, nor heaven hide them from thee in whatsoever condition.

S E C T. 2.

The honour and happinesse of being united in Christ.

AND whiles thou art thus taken up; feel if thou canst without wonder and a kinde of ecstasical amazement, behold the infinite goodnesse of thy God, that hath exalted thy wretchednesse to no lesse then a blessed and indivisible Union with the Lord of glory; so as thou, who in the fensse of thy miserable mortality, maist say to corruption, *Thou art my father;* and to the worm, *Thou art my mother and my sister,* (*Iob 17. 14.*) canst now through the priviledge of thy faith, hear the Son of God say unto thee,

Thou art bone of my bone, and flesh of my flesh (Gen. 2. 23. Eph. 5. 30.) Surely,

- as we are too much subject to pride our selves in these earthly glories, so we are too apt, through ignorance, or pusillanimity, to undervalue our selves in respect of our spirituall condition;
- we are far more noble and excellent then we account our selves. It is our faith that must raise our thoughts to a due estimation of our greatnesse; and must shew us how highly we are descended, how royally we are allied, how gloriously estated: that only is it, that must advance us to heaven, and bring heaven down to us: Through the want of the exercise whereof, it comes to passe, that, to the great prejudice of our souls, we are ready to think of Christ Jesus as a stranger to us: as one aloof off in another world; apprehended only by fits, in a kinde of ineffectuall speculation, without any lively feeling of our
our

our own interest in him; whereas we ought by the powerfull operation of this grace in our hearts, to finde so heavenly an appropriation of Christ to our souls, as that every beleever may truly say, I am one with Christ, Christ is one with me. Had we not good warrant for so high a challenge, it could be no lesse then a blasphemous arrogance to lay claim to the royall blood of heaven; but since it hath pleased the God of heaven so far to dignifie our unworthinesse, as in the multitudes of his mercies to admit and allow us to be partakers of the diuine nature, (2 Pet. 1.4.) it were no other then an unthankfull stupidity not to lay hold on so glorious a priuiledge, and to go for lesse then God hath made us.

SECT. 3.

*The kinde and manner of this union
with Christ.*

K Now now, my son, that thou art
upon the ground of all consol-
ation to thy soul, which consists in
this beatificall union with thy God
and Saviour, think not therefore to
passe over this important mystery
with some transient, and perfuncto-
ry glances; but, let thy heart dwell
upon it, as that which must stick by
thee in all extremities, and chear thee
up, when thou art forsaken of all
worldly comforts: Do not then con-
ceive of this union, as some imagina-
ry thing, that hath no other being but
in the brain; whose faculties have
power to apprehend, and bring home
to it self, far remote substances; pos-
sessing it self in a sort of whatsoever it
con-

conceives: Do not think it an union
meerly virtuall, by the participation
of those spirituall gifts and graces
which God worketh in the soul; as
the comfortable effects of our happy
conjunction with Christ; Doe not
think it an accidentall union in respect
of some circumstances and qualities
wherein we communicate with him
who is God and man; nor yet a me-
taphoricall union by way of figurative
resemblance; but know that this is
a true, real, essentiall, substantiall uni-
on, whereby the person of the beleever
is indissolubly united to the glorious
person of the Son of God; know, that
this union is not more mysticall then
certain; that in naturall unions there
may be more evidence, there cannot
be more truth; neither is there so
firm and close an union betwixt the
soul and body, as there is betwixt
Christ and the beleaving soul: for as
much as that may be severed by death.

TO CHRIST *Mysticall.*

but this, never: Away yet with all gross carnality of conceit, this union is true, and really-existent, but yet spirituall & if some of the Ancients have reaim'd it naturall and bodily, it hath been in respect of the subject united, our humanity, to the two blessed natures of the Son of God met in one most glorious person; not in respect of the manner of the uniting: Neither is it the lesse reall, because spirituall: Spirituall agents neither have, nor put forth any whit lesse vertue, because sense cannot discern their manner of working; Even the Loadstone though an earthen substance, yet, when it is out of sight, whether under the Table, or behinde a solid partition, stirreth the needle as effectually, as if it were within view: shall not he contradict his senses, that will say, it cannot work because I see it not: Oh Saviour, thou art more mine, then my body is mine, my sense feels that present,

sent, but so as that I must lose it; my faith sees and feels thee so present with me, that I shall never be parted from thee.

S E C T. 4.

The resemblance of this union by the head and body.

THere is no resemblance, whether by the Spirit of God more delights to set forth the heavenly union betwixt Christ and the beleever, then that of the head and the body; The head gives sense and motion to all the members of the body; And the body is one; not only by the continuity of all the parts held together with the same naturall ligaments, and covered with one and the same skin; but much more by the animation of the same soul quickning that whole frame;

frame; in the acting whereof, it is not the large extent of the stature, and distance of the limbs from each other, that can make any difference; The body of a childe that is but a span long cannot be said to be more united, then the vast body of a giantly son of *Anak*, whose height is as the Cedars; and if we could suppose such a body as high as heaven it self, that one soul which dwels in it, and is diffused through all the parts of it, would make it but one intire body: Right so, it is with Christ and his Church; That one Spirit of his which dwels in, and enlives every beleever, unites all those far-distant members, both to each other, and to their head; and makes them up into one true mystical body: so as now every true beleever may, without presumption, but with all holy reverence, and all humble thankfulness, say to his God and Saviour; Behold, Lord, I am (how unworthy

worthy soever) one of the limbs of thy body; and therefore have a right to all that thou hast, to all that thou doest; Thine eye sees for me; thine ear hears for me; thine hand acts for me; Thy life, thy grace, thy happiness is mine: Oh the wonder of the two blessed unions! In the personall union, it pleased God to assume and unite our humane nature to the Deity; In the spiritual and mysticall, it pleases God to unite the person of every beleever to the person of the Son of God: our souls are too narrow to blesse God enough for these incomprehensible mercies: Mercies wherein he hath preferred us (be it spoken with all godly lowliness) to the blessed Angels of heaven; For verily he took not upon him the nature of Angels, but he took on him the seed of Abraham; (*Heb. 11.*) Neither hath he made those glorious spirits members of his mystical body, but his Saints, whom he hath (as it were)

so incorporated, that they are become his body, and he theirs; according to that of the divine Apostle; *For as the body is one and hath many members, and all the members of that one body being many, are one body, so also is Christ.* (1 Cor. 12. 12.)

SECT. 5.

This union set forth by the resemblance of the husband and wife.

NEXT hereunto, there is no resemblance of this mystery either more frequent, or more full of lively expression, then that of the conjugall union betwixt the husband and wife; Christ is, as the head, so the husband of the Church; The Church and every beleeving soul is the Spouse of this heavenly Bridegroom; whom he marrieth unto himself for ever
in

in righteousness, and in judgement,
and in loving kinnesse, and in mer-
cies; (*Esa. 62. 5. Hos. 2. 9.*) and this
match thus made up, fulfils that de-
cretive word of the Almighty, *They
twain shall be one flesh*: (*Eph. 5. 31.
Gen. 2. 24.*) O happy conjunction of
the second *Adam*, with her which was
taken out of his most precious side;
Oh heavenly and compleat marriage,
wherein God the Father brings, and
gives the Bride; (*Gen. 2. 22.*) (*All
that the Father giveth me shall come to
me*, saith Christ (*Joh. 6. 37.*) wherein
God the Son receives the Bride, as
mutually partaking of the same na-
ture; and can say, *This now is bone of
my bones, and flesh of my flesh*; (*Joh. 1.
14. Gen. 2. 23.*) wherein God the ho-
ly Ghost knits our wils in a full and
glad consent, to the full consumma-
tion of this blessed wedlock: And
those whom God hath thus joyned
together, let no man (no Devill can)
put

put asunder: What is there then, which an affectionate husband can withhold from a dear wife? He that hath given himself to her; what can he deny to impart? He that hath made himself one with her, how can he be divided from his other-self? Some wilde fancies there are that have framed the links of marriage of so brittle stufte, as that they may be knapt in sunder upon every sleight occasion, but he that ordained it in Paradise, for an earthly representation of this heavenly union betwixt Christ and his Church, hath made that, and his own indissoluble. Here is no contract in the future, which upon some intervenient accidents may be remitted; but, *I am my welbeloveds, and my welbeloved is mine,* (*Cant. 6. 3. Cant. 2. 16.*) And therefore each is so others, that neither of them is their own; Oh the comfortable mystery of our uniting to the Son
of

of God ! *The wife hath not the power of her own body, but the husband.* (1 Cor. 7. 4.) We are at thy disposing, O Saviour, we are not our own; Neither art thou so absolutely thine, as that we may not (through thine infinite mercy) claim an interest in thee. Thou hast given us such a right in thy self, as that we are bold to lay challenge to all that is thine; to thy love, to thy merits, to thy blessings, to thy glory : It was wont of old, to be the plea of the Roman wives to their husbands, *Where thou art Caius, I am Caius*; and now, in our present marriages, we have not stuck to say, *With all my worldly goods I thee endow*; And if it be thus in our imperfect conjunctions here upon earth, how much more in that exquisite oneness which is betwixt thee, O blessed Saviour, and thy dearest Spouse, the Church? What is it then that can hinder us from a sweet and heavenly fruition

fruition of thee? Is it the loathsome condition of our nature? Thou sawst this before, and yet couldst say, *when when we were yet in our blood, Live: (Ezek. 16. 6.)* Had we not been so vile, thy mercy had not been so glorious: thy free grace did all for us; *Thou washedst us with water, and anointedst us with oyle, and cloathedst us with broidered work, and girdedst us about with fine linnen, and coveredst us with silk, and deckedst us with ornaments; and didst put bracelets upon our hands, and a chain on our neck and jewels on our fore-heads, and ear-rings on our ears, a beautifull crown on our own heads; (Ezek. 16. 9, 10, 11, 12.)* What we had not, thou gavest; what thou didst not find, thou madest; that we might be a not-unmeet match for the Lord of life: Is it want of beauty? *Behold, I am black but comely: (Cant. 1. 5.)* what ever our hiew be in our own, or o hers eyes; it is enough that we
are

are lovely in thine. (*Cant. 1. 16.*) Behold thou art fair, my beloved; behold, thou art fair, yea pleasant; (*Cant. 1. 16.*) Thou art beautifull, O my love, as Tirzah, comely as Jerusalem. How fair and how pleasant art thou, O Love, for delights! (*Cant. 6. 3. & 7. 6.*) But, oh Saviour, if thou take contentment in this poor unperfect beauty of thy Spouse the Church, how infinite pleasure should thy Spouse take in that absolute perfection that is in thee, who art all loveliness and glory! And if she have ravished thy heart with one of her eyes, (*Cant. 5. 16. & 4. 9.*) how much more reason hath her heart to be wholly ravished with both thine, which are so full of grace and amiableness: and in this mutuall fruition, what can there be other then perfect blessedness?

S E C T.

SECT. 6.

*The resemblance of this union by the
nourishment and the body.*

THE Spirit of God, well know-
ing how much it imports us
both to know and feel this blessed
union whereof himself is the only
worker, labours to set it forth to us
by the representations of many of our
familiar concernments which we dai-
ly finde in our meats and drinks, in
our houses, in our gardens and or-
chards. That which is nearest to us
is our nourishment; what can be more
evident, then that the bread, the
meat, the drink that we receive, is in-
corporated into us, and becomes part
of the substance whereof we consist:
so as, after perfect digestion, there can
be no distinction betwixt what we are,
and what we took: Whiles that bread
was

was in the bing, and that meat in the
 shambles, and that drink in the ves-
 sell, it had no relation to us, nor we
 to it; yea, whiles all these were on
 the Table, yea, in our mouthes; yea,
 newly let down into our stomachs,
 they are not fully ours; for upon
 some nauseating dislike of nature,
 they may yet go the same way they
 came; but if the concoction be once
 fully finished; now they are so turned
 into our blood, and flesh, that they can
 be no more distinguished from our
 former substance, then that could be
 divided from it self; now they are di-
 persed into the veins, and concorpo-
 rated to the flesh; and no part of our
 flesh and blood is more ours, then that
 which was lately the blood of the
 grapes, and the flesh of this fowl, or
 that beast. Oh Saviour, thou who
 art truth iof self hast said, (*Joh. 6. 52*)
From the living bread, that came down
from heaven. (v. 55) My flesh is meat
indeed,

indeed, and my bloud is drink indeed; and thereupon hast most justly inferred; (v. 56.) *He that eateth my flesh, and drinketh my bloud, dwelleth in me, and I in him:* and, as a necessary consequent of this spirituall manducation, (v. 54.) *whoso eateth my flesh, and drinketh my bloud, hath eternal life:* Lo, thou art bread indeed; not the cōmon bread, but Manna; not the Israelitish Manna; alas, that fell from no higher then the region of clouds; and they that ate it died with it in their mouthes; but thou art the living bread that came down from the heaven of heavens, of whom whosoever eats lives for ever: Thy flesh is meat, not for our stomachs; but for our souls; our faith receives and digests thee, and makes thee ours, and us thine: our materiall food in these corruptible bodies runs into corruption; thy spirituall food nourisheth purely, and strengthens us to a blessed

sed immortality; As for this materiall food, many a one longs for it that cannot get it; many a one hath it, that cannot eat it; many eat it, that cannot digest it; many digest it into noxious and corrupt humours; all that receive it, do but maintain a perishing life, if not a languishing death: but this flesh of thine, as it was never withheld from any true appetite, so it never yeelds but wholesome and comfortable sustenance to the soul, never hath any other issue then an everlasting life and happinesse. O Saviour, whensoever I sit at mine own Table, let me think of thine; whensoever I feed on the bread and meat that is set before me, and feel my self nourished by that repast, let me mende that better sustenance, which my soul receives from thee, and finde thee more one with me, then that bodily food.

S E C T. 7.

*This union resembled by the branch
and the stock; the foundation and the
building.*

Look but into thy Garden, or
Orchard; and see the Vine, or
any other fruit-bearing tree how it
growes, and fructifies; The branches
are loaden with increase; whence is
this, but that they are one with the
stock; and the stock one with the
root: were either of these severed, the
plant were barren and dead: The
branch hath not sap enough, to main-
tain life in it self, unlesse it receive it
from the body of the tree; nor that,
unlesse it derived it from the root;
nor that, unlesse it were cherished by
the earth: Lo; (*Joh. 15. 5. 6.*) *I am
the Vine, (saith our Saviour.) Ye are
the branches; He that abideth in me,
and*

and I in him; the same bringeth forth much fruit: If a man abide not in me, he is cast forth as a branch, and is withered; were the branch and the body of the tree, of different substances, and only closed together in some artificiall contiguity, no fruit could be expected from it; it is only the abiding in the tree as a living lim of the plant, which yeelds it the benefit and issue of vegetation. No otherwise is it betwixt Christ and his Church: the bow and the tree are not more of one piece, then we are of one substance with our Saviour; and branching out from him, and receiving the sap of heavenly vertue from his precious root, we cannot but be acceptably fruitfull: But if the Analogie seem not to be so full, for that the branch issues naturally from the tree, and the fruit from the branch, whereas we by nature have no part in the Son of God; take that clearer resemblance

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blance which the Apostle fetches from
 the stock and the griffe, or cion: The
 branches of the wilde olive (*Rom. 11.*)
 are cut off, and are grafted with choice
 cions of the good olive; those imps
 grow, and are now, by this infition,
 no lesse embodied in that stock then
 if they had sprouted out by a natu-
 rall propagation: neither can be any
 more separated from it then the stron-
 gest bough that nature puts forth:
 In the mean time that cion alters the
 nature of that stock; and whiles the
 root gives farnesse to the stock, and
 the stock yeelds juice to the cion, the
 cion gives goodnesse to the plant, and
 a specification to the fruit: so as
 whiles the impe is now the same thing
 with the stock, the tree is different
 from what it was; so it is be-
 twixt Christ and the beleeving soul:
 Old *Adam* is our wilde stock, what
 could that have yeelded but either
 none, or sowre fruit: we are imp'd
 with

with the new man, Christ; that is now incorporated into us, we are become one with him; our nature is not more ours, then he is ours by grace; now we bear his fruit, and not our own; our old Rock is forgotten; all things are become new; our naturall life we receive from *Adam*; our spirituall life and growth from Christ; from whom after the improvement of this blessed incision we can be no more severed, then he can be severed from himself.

Look but upon thy house (that from vegetative creatures, thou maist turn thine eyes to those things which have no life) if that be uniform, the foundation is not of a different matter from the wals; both those are but one piece; the superstructure is so raised upon the foundation, as if all were but one stone; Behold Christ is the chief corner stone, (1 *Pet.* 2. 6.) elect and precious; neither can there be any

other foundation laid then that which is laid on him; (1 Cor. 3. 11. 2 Pet. 2. 5.) we are lively stones built up to a spiritual house, on that sure and firm foundation; some loose stones perhaps that lye unmortered upon the battlements, may be easily shaken down, but whoever saw a squared marble laid by line and leuell in a strong wall upon a well-grounded base, flye out of his place by whatsoever violence; since both the strength of the foundation below, and the weight of the fabrick above, have setled it in a posture utterly unmovable. Such is our spirituall condition, O Saviour; thou art our foundation, we are laid upon thee, and are therein one with thee; we can no more be disjoyned from thy foundation, then the stones of thy foundation can be disunited from themselves. So then, to sum up all; as the head and members are but one body, as the husband
and

band and wife are but one flesh, as our meat and drink becomes part of our selves, as the tree and branches are but one plant, as the foundation and wals are but one fabrick; so Christ and the beleeving soul are indivisibly one with each other.

S E C T. 8.

The certainty and indissolublenesse of this union.

WHere are those then that goe about to divide Christ from himself; Christ reall from Christ mysticall; yeelding Christ one with himself; but not one with his Church: making the true beleever no lesse separable from his Saviour, then from the entirenesse of his own obedience; dreaming of the uncomfortable, and self-con-

tradicting paradoxes of the totall and
finall Apostasie of Sainrs: Certainly
these men have never thorowly dige-
sted the meditation of this blessed uni-
on whercof we treat: Can they hold
the beleeving soul a lim of that body
whereof Christ is the head; and yet
imagine a possibility of dissolution?
Can they affaine to the Son of God a
body that is unperfect? Can they
think that body perfect that hath lost
his lims? Even in this mysticall body
the best joynts may be subject to
strains, yea, perhaps to some painfull
and perillous luxation, but, as it was
in the naturall body of Christ, when
it was in death, most exposed to the
cruelty of all enemies, that (upon an
over-ruling providence) not a bone of
it could be broken; so it is still and
ever with the spiriual; some scour-
gings and blowes it may suffer, yea,
perhaps some bruises, and gashes, but
no bone can be shattered in pieces,
much

much lesse dissevered from the rest of the body: Were we left to ourselves, or could we be so much as in conceit, sundred from the body whereof we are, alas we are but as other men, subject to the same sinfull infirmities, to the same dangerous and deadly miscarriages: but since it hath pleased the God of heaven to unite us to himself, now it concerns him to maintain the honour of his own body by preserving us entire.

Can they acknowledge the faithfull soul married in truth and righteousness to that celestiall husband; and made up into one flesh with the Lord of glory; and can they think of any Bills of divorce written in heaven? can they suppose that which by way of type was done in the earthly Paradise, to be really undone in the heavenly? What an infinite power hath put together, can they imagine that a limited power can disjoyn? Can

they think sin can be of more prevalence then mercy? Can they think the unchangeable God subject to after thoughts? Even the Jewish repudiations never found favour in heaven: They were permitted, as a lesser evil to avoid a greater, never allowed as good; neither had so much as that toleration ever been, if the hardheartednesse, and cruelty of that people had not enforced it upon *Moses*, in a prevention of further mischief: What place can this finde with a God, in whom there is an infinite tender-nesse of love and mercy? No time can be any check to his gracious choice; the inconstant minds of us men may alter upon sleight dislikes; our God is ever himself; *Iesus Christ* the same yesterday, & to day, and for ever, (*Heb.* 13.8) *with him* there is no variable-nesse, nor shadow of turning, (*Jam.* 1. 17.) Divorces were ever grounded upon hatred; (*Mal.* 2. 16.) No man
(saith

(saith the Apostle *Eph. 5. 29.*) ever yet hated his own flesh: much lesse shal God do so, who is love it self: (1 *Joh. 3. 16.*) His love and our union, is like himself, everlasting: Having loved his own (saith the Disciple of Love, *Joh. 13. 1.*) which were in the world, he loved them to the end. He that hates putting away, (*Mal. 2. 16.*) can never act it, so as in this relation we are indissoluble.

Can they have received that bread which came down from heaven, and flesh which is meat indeed, and that blood which is drink indeed, can their souls have digested it by a lively faith, and converted themselves into it, and it into themselves, and can they now think it can be severed from their own substance?

Can they finde themselves truly ingrafted in the tree of life, and grown into one body with that heavenly plant, and as a living branch

of that tree, bearing pleasant, and wholesome fruit, acceptable to God, (Rev. 22. 2.) and beneficial to men; and can they look upon themselves as some withered bough fit only for the fire?

Can they finde themselves living stones surely laid upon the foundation Jesus Christ, to the making up of an heavenly Temple for the ever-nall inhabitation of God, and can they think they can be shaken out with every storm of Temptation?

Have these men ever taken in their serious thoughts that divine prayer and meditation which our blessed Redeemer now at the point of his death left for an happy farewell to his Church, in every word whereof, there is an heaven of comfort, (Joh. 17. 20, 21, 23.) Neither pray I for these alone; but for them also which shall believe in me through their word; That they all may be one, as thou Fa-
ther

ther art in me, and I in thee, that they also may be one with us; And the glory that thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me. Oh heavenly consolation! oh indefeasible assurance! what room can there be now here for our diffidence? Can the Son of God pray and not be heard? For himself he needs not pray, as being eternally one with the Father, God blessed for ever; he prays for his; and his prayer is, That they may be one with the Father and him; even as they are one. They cannot therefore but be partakers of this blessed union; and being partakers of it they cannot be severed: And to make sure work, that glory which the Father gave to the Son of his Love, they are already (through his gracious participation) prepossessed of, where they have begun to enter upon that heavenly

From.

from which none of the powers of hell can possibly eject them: Oh the unspeakably happy condition of believers! Oh that all the Saints of God, in a comfortable sense of their inchoate blessednesse, could sing for joy, and here beforehand begin to take up those Hallelujahs, which they shall ere long continue (and never end) in the Choe of the highest Heaven.

SECT. 9.

The priviledges and benefits of this union: The first of them Life.

HAVING now taken a view of this blessed union, in the nature and resemblances of it; it will be time to bend thine eyes upon those most advantageous consequents, and high priviledges, which do necessarily follow

low upon, and attend this heavenly conjunction. Whereof the first is that, which we are wont to account sweetest, *Life*: Not this naturall life, which is maintained by the breath of our nostrils; Alas, what is that but a bubble, a vapour, a shadow, a dream, nothing: as it is the gift of a good God, worthy to be esteemed precious; but as it is considered in its own transitoryness, and appendent miseries, and in comparison of a better life, not worthy to take up our hearts. This life of nature is that which ariseth from the union of the body with the soul, many times enjoyed upon hard termes; the spirituall life which we now speak of, arising from the union betwixt God and the soul, is that wherein there can be nothing but perfect contentment, and joy unspeakable and full of glory. Yea, this is that life which Christ not only gives, but is:

he

he that gave himself for us, gives himself to us, and is that life that he gives us; *When Christ, which is our life, shall appear*; saith the Apostle (Col. 3. 4.) *And Christ is to me, to live*: (Phil. 2. 21.) and most emphatically, (Gal. 2. 20.) *I am crucified with Christ; Nevertheless I live*; yet not I, but Christ liveth in me; Lo, it is a common favour, that in him we live, but it is an especiall favour to his own, that he lives in us: Know you your own selves, saith the Apostle 2 Cor. 13. 5.) *know that Jesus Christ is in you, except ye be reprobates*: and wheresoever he is, there he lives; we have not a dead Saviour, but a living, and where he lives, he animates: It is not therefore Saint Pauls case alone, it is every beleevers; who may truly say, *I live, yet not I, but Christ liveth in me*; how, how these lives, and the authors of them are distinguished, is worth thy carefulllest consideration.

Know

Know then, my son, that every
faithfull mans bosome is a *Rebekaes*
womb, (*Gen. 25. 22.*) wherein there
are twins: a rough *Esau*, and the seed
of promise; the old man, and the new;
the flesh, and the spirit; and these
have their lives distinct from each
other; the new man lives in the
life of the old, neither can the old
man live the life of the new; it is not
one life that could maintain the op-
posite strugglings of both these: cor-
rupt nature is it that gives and con-
tinues the life of the old man, It is Christ
that gives life to the new; we cannot
say but the old man, or flesh is the man
too: For I know (saith the chosen Vesi-
sell *Rom. 7. 18.*) that in me, that is, in
my flesh, dwelleth no good thing, but the
spiritual part may yet better challenge
the title. For I delight in the Law of
God after the inward man: (*Rom. 7. 22.*)
That old man of ours is derived from
the first Adam: as we sinned in him,

so he liveth in us ; The second Adam both gives, and is the life of our regeneration, like as he is also the life of our glory ; the life that followes our second resurrection: I am (saith he) the resurrection and the life. What is it then whereby the new creature lives & durely no other then the Spirit of Christ, that alone is it, that gives being and life to the renewed soule.

Life is no stranger to us, there is nothing wherewith we are so well acquainted ; yea, we feel continually what it is, and what it produceth, It is that, from whence all sense, action, motion floweth, it is that, which gives us to be what we are : All this is Christ to the regenerate man : It is one thing what he is, or doth as a man, another thing what he is, or doth as a Christian : As a man, he hath eyes, ears, motions, affections, understanding, naturally as his own : as a Christian he hath all these from him.

with

with whom he is spirituallly one, the Lord Jesus; and the objects of all these vary accordingly: His naturall eyes behold bodily and materiall things; his spirituall eyes see things invifible; his outward ears hear the found of the voice; his inward ears hear the voice of Gods Spirit, speaking to his foul; his bodily feet move in his own secular wayes; his spirituall walk with God in all the wayes of his Commandements. His naturall affections are fet upon those things which are agreeable thereunto; he loves beauty, fears pain and losse, rejoyces in outward prosperitie, hates an enemy; his reformed affections are otherwise, and more happily bestowed; now he loves goodnesse for its own sake; hates nothing but fin, fears only the displeasure of a good God, rejoyces in Gods favour, which is better then life: his former thoughts were altogether taken up with vanity,
and

and earthed in the world; now he seeks the things above, where Christ sitteth at the right hand of God; (Col. 3. 1.) Finally, he is such, as that a beholder sees nothing but man in him, but God and his soul finde Christ in him, both in his renewed person and actions; in all the degrees both of his life, and growth of his sufferings, and glory: *My little children* (saith Saint Paul, Gal. 4. 19.) *of whom I search in birth again untill Christ be formed in you.* Lo, here Christ both conceived and born in the faithfull heart; Formation follows conception, and travell implies a birth: Now the believer is a new-born babe in Christ, (1 Cor. 3. 1. 2 Pet. 2. 2.) and so mutually Christ in him; from thence he grows up to (1 Joh. 2. 14.) strength of youth; & at last to perfection, even towards the measure of the stature of the fulnesse of Christ; (Ephes. 4. 13. 2 Cor. 13. 9. Heb. 1. 6.) And in this condition

dition he is dead with Christ; (Rom. 6.8.) he is buried with Christ; (Rom. 6.4.) He is alive again unto God through Christ; (Gal. 2.1.) he is risen with Christ; (Rom. 8.17.) and with Christ he is glorified; yea, yet more then so, his sufferings are Christs; Christs sufferings are his; (Rom. 8.17.) He is in Christ as he is of glory; (Col. 1.17.) and Christ is in him, the hope of glory.

Say not, that there is in the head or heart yet in the whole man, and yet those members have such a life. Had those members any complaint of their insensibleness of this merry and an exultation and cheerful recognition of his.

Dost thou not now finde cause (my son) to complain of thy self (as, I confesse, I daily do) that thou art so miserably apt to forget these intimate respects between
thy

thy Christ and thee? art thou not
ashamed to think, how little sense
thou hast had of thy great happinesse?
Lo, Christ is in thy bosome, and thou
feelest him not; It is not thy soul
that animates thee in thy renewed estate,
it is thy God and Saviour, and thou
hast not hitherto perceived it; It is
no otherwise with thee in this case,
then with the members of thine own
body; there is the same life in thy
fingers and toes, that there is in the
head, or heart, yea, in the whole man,
and yet those limbs know not that they
have such a life: Had those members
reason as well as sense, they would
perceive that, wherewith they are en-
lived, thou hast more then reason,
faith; and therefore mayest well
know whence thou hast this spiritu-
all life, and thereupon art much wan-
ting to thy self, if thou dost not en-
joy so usefull and comfortable an ap-
prehension: Resolve therefore with
thy

thy self that no secular occasion shall ever set off thy heart from this blessed object; and that thou wilt as soon forget thy naturall life, as this spirituall: and raise up thy thoughts from this dust, to the heaven of heavens: Shake off this naturall puffanimity, and mean conceit of thy self as if thou wert all earth, and know thy self advanced to a celestiall condition, that thou art united to the Son of God, and animated by the holy Spirit of God; so is the life which thou now livest in the flesh, thou livest by the faith of the Son of God, who loved thee and gave himself for thee (*Gal. 2.20.*)

See then and confesse how just cause we have to condemn the dead-heartednesse wherewith we are subject to be possessed: and how many worthy Christians are there in the world who bear a part with us in this just blame; who have yeilded over them-

themselves to a disconsolate heartles-
 nesse, and a sad dejection of spirit;
 partly through a naturall disposition
 inclining to dumpishnesse, and part-
 ly through the prevalence of tempta-
 tion: For Satan well knowing how
much it makes for our happinesse
cheerfully to reflect upon our interest
in Christ, and to live in the joyfull
sense of it, labours by all means to
withdraw our hearts from this so
comfortable object, and to clog us
with a pensive kinde of spirituall sul-
lennesse: accounting it no small ma-
stery if he can prevail with us so far
as to bereave us of this habituall joy
in the holy Ghost, arising from the
inanimation of Christ living, and
breathing within us: So much the
more therefore must we bend all the
powers of our souls against this dan-
gerous and deadly machination of
our spirituall enemy; labour, as
for life, to maintain this Fort of our
 joy

joy against all the powers of darkness,
and, if at any time we finde our selves
beaten off, through the violence of
temptation; we must chide our selves
into our renewed valour: and expo-
stulate the matter with our shrinking
courage, (with the man after Gods
own heart) *Why art thou cast down O
my soule, and why art thou disquieted
within mee? hope thou in God; for I
shall yet praise him, who is the health
of my countenance and my God. (Psal.
42.11.43.5.)*

S E C T. II.

*An incitement to joy and thankfulness
for Christ our life.*

Neither is here more place for an
heavenly joy, then for height of
spirit, and raptures of admiration at
that infinite goodnes & mercy of our
God, who hath vouchsafed so far to
grace

grace his elect, as to honour them with a speciall inhabitation of his ever-blessed Deity: Yea, to live in them, and to make them live mutually in, and to himself; What capacity is there in the narrow heart of man to conceive of this incomprehensible favour to his poor creature? Oh Saviour, this is no small part of that great mystery wherinto the Angels desire to look, (1 Pet. I. 12.) & can never look to the bottome of it! how shall the weak eyes of sinfull flesh ever be able to reach unto it? When thou in the estate of thine humane infirmity offeredst to go down to the Centurions house, that humble commander could say; *Lord, I am not worthy that thou shouldst come under my roof:* What shall we then say, that thou in the state of thine heavenly glory, shouldst vouchsafe to come down and dwell with us in these houses of clay; and to make our breasts the
Tem-

Temples of thy holy Ghost? (1 Cor. 6. 19.) When thine holy mother came to visit the partner of her joy, thy fore-runner then in the womb of his mother, sprang for the joy of thy presence, (Luk. 1. 44.) though determined by a second womb; how should we be affected with a ravishment of spirit, whom thou hast pleased to visit in so much mercy, as to come down into us, and to be spiritually conceived in the womb of our hearts, and thereby to give a new and spirituall life to our poor souls; a life of thine own, yet made ours; a life begun in grace, and ending in eternall glory?

D

S E C T.

S E C T. 12.

The duties we owe to God for his mercy to us, in this life which we have from Christ.

NEver did the holy God give a priviledge where he did not expect a duty: he hath more respect to his glory, then to throw away his favours. The life that ariseth from this blessed union of our souls with Christ, as it is the height of all his mercies, so it calls for our most zealous affections, and most effectual improvement. Art thou then thus happily united to Christ, and thus enlived by Christ? how entire must thou needs be with him, how dear must thy valuations be of him, how heartily must thou be devoted to him? *The spirit of man (saith wise Solomon, Prov. 20.27.) is the candle of the Lord searching*

thing all the inward parts of the belly; and therefore cannot but be acquainted with his own inmates; and finding so heavenly a guest as the Spirit of Christ in the secret lodgings of his soul, applies it self to him in all things: so as these two spirits agree in all their spirituall concerns; *The spirit it self* (saith the holy Apostle, Rom. 8. 16.) *beareth witness with our spirit, that we are the children of God*; and not in this case only, but upon whatsoever occasion the faithful man hath this Urim in his breast, and may consult with this inward Oracle of his God for direction, and resolution in all his doubts: neither can he, according to the counsell of the Psalmist, (Psal. 4. 4.) commune with his own heart, but that Christ who lives there, is ready to give him an answer. Shortly, our souls and we are one; and the soul and life are so near one; that the one is

commonly taken for the other; Christ therefore, who is the life and soul of our souls, is and needs must be so intrinsecall to us, that we cannot so much as conceive of our spirituall being without him.

Thou needest not be told, my son, how much thou valuest life; Besides thine own sense, Satan himself can tell thee, (and in this case thou maist beleve him) *Skin for skin, and all that a man hath will he give for his life;* (*Job 2.4.*) What ransome can be set upon it, that a man would stick to give? though mountains of gold; (*Psal. 49. 7.*) though thousands of rams, or ten thousand rivers of oyle? (*Micah 6. 7.*) Yea, how readily do we expose our dear lims, not to hazard only, but to losse for the preservation of it? Now alas, what is our life? *It is even a vapour that appeareth for a little time, and then vanisbeth away.* (*Jam. 4. 14.*) And if we do
thus

thus value a perishing life, that is going out every moment, what price shall we set upon eternity? If Christ be our life, how precious is that life, which neither inward distempers, nor outward violences can bereave us of; which neither can be decayed by time, nor altered with crosse events? Hear the chosen Vessell, (*Phil. 3. 7, 8.*) *What things were gain to me, those I counted losse for Christ; Yea doubtlesse I count all things but losse for the excellency of the knowledge of Christ Iesus my Lord; for whom I have suffered the losse of all things, and do count them but dung that I may win Christ; and, as one that did not esteem his own life dear to him, in respect of that better; alwayes (saith he *Act. 20. 24*) bearing about in the body, the dying of the Lord Iesus, that the life also of Iesus, might be made manifest in our body: (*2 Cor. 4. 10.*) How chearfully have the noble and conquering*

armies of holy Martyrs given away these momentary lives, that they might hold fast their Jesus, the life of their souls? and who can be otherwise affected that knowes and feels the infinite happinesse that offers it self to be enjoyed by him in the Lord Jesus?

Lastly, if Christ be thy life, then thou art so devoted to him that thou livest, as in him, and by him, so to him also; aiming only at his service and glory, and framing thy self wholly to his will and directions: Thou canst not so much as eat or drink but with respect to him; (1 Cor. 10. 31.) Oh the gracious resolution of him that was rapt into the third heaven, worthy to be the pattern of all faithfull hearts; *According to my earnest expectation and my hope that in nothing I shall be ashamed, but that with all boldnesse, as alwayes, so now also Christ shall be magnified in my body*

body, whether it be by life or by death :
For to me to live is Christ, and to dye
is gain. (Phil. 1. 20, 21.) Our
naturall life is not worthy to be its
own scope ; we do not live meerly
that we may live : our spirituall life,
Christ, is the utmost and most per-
fect end of all our living ; without
the intuition whereof, we would not
live, or if we should, our naturall
life were no other then a spirituall
death : Oh Saviour, let me not live
longer then I shall be enlived by
thee, or then thou shalt be glorified
by me : And what rule should I fol-
low in all the carriage of my life. but
thine : thy precepts, thine examples,
that so I may live thee, as well as
preach thee ? and in both may finde
thee, as thou hast truly laid forth
thy self, *the way, the truth, and the life* ;
(Joh. 14. 6.) the way wherein I shall
walk, the truth which I shall beleieve
and profess, and the life which I shall

enjoy: In all my morall actions therefore teach me to square my self by thee; what ever I am about to doe, or speak, or affect; let me think: If my Saviour were now upon earth, would he do this that I am now putting my hand unto? would he speak these words that I am now uttering? would he be thus disposed as I now feel my self? Let me not yeeld my self to any thought, word, or action which my Saviour would be ashamed to own: Let him be pleased so to manage his own life in me, that all the interest he hath given me in my self may be wholly surrendered to him; that I may be as it were dead in my self, whiles he lives and moves in me.

S E C T.

SECT. 13.

*The improvement of this life; in that
Christ is made our wisdom.*

BY vertue of this blessed union, as Christ is become our life; so (that which is the highest improvement not only of the rationally, but the supernaturall and spirituall life) is thereby also made unto us of God, *Wisdom, Righteousnesse, Sanctification, and Redemption.* (1 Cor. I. 30.) Not that he only works these great things in and for us, (this were too cold a construction of the divine bounty) but that he really becomes all these to us, who are true partakers of him.

Even of the wisest men that ever nature could boast of, is verified that character which the divine Apostle gave of them long agoe, (Rom. I. 21,
D 5 22)

22.) Their foolish heart was darkned; professing themselves to be wise, they became fools; and still the best of us (if we be but our selves) may take up that complaint of *Asaph*: (*Psal.* 73. 22.) So foolish was I, and ignorant; I was as a beast before thee; and of *Agur* X the son of *Jake*; (*Prov.* 30. 2, 3.) Surely I am more brutish then man; and have not the understanding of a man; neither learned wisdom, nor have the knowledge of the holy: and if any man will be challenging more to himself, he must at last take up, with *Solomon*; (*Ecc.* 7. 23.) I said I will be wise, but it was far from me; But how defective soever we are in our selves, there is wisdom enough in our head, *Christ*, to supply all our wants: He that is the wisdom of the Father, is by the Father made our wisdom: In him are hid all the treasures of wisdom and knowledge, saith the Apostle: (*Col.* 2. 3.) So hid, that they
 the son of *Jakeh*, *Prov.* 30. 1.

they are both revealed, and communicated to his own: For God who commanded the light, to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ: (2 Cor. 4. 6.) In and by him hath it pleased the Father to impart himselfe unto us; He is the image of the invisible God, (Col. 1. 15.) even the brightness of his glory, and the expresse image of his person. (Heb. 1. 3.) It was a just check that he gave to Philip in the Gospel; (Joh. 14 9.) Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father: And this point of wisdom is so high and excellent, that all humane skill, and all the so much admired depths of Philosophy are but meer ignorance and foolishnesse, in comparison of it; Alas, what can these profound wits reach unto, but the very outside of the se

these visible and transitory things? as for the inward forms of the meanest creatures, they are so altogether hid from them, as if they had no being; and as for spirituall and divine things, the most knowing Naturalists are either stone-blinde, that they cannot see them, or grope after them in an Egyptian darknesse: *For the naturall man perceiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned;* (1 Cor. 2. 14.) How much lesse can they know the God of Spirits, who (besides his invisibility) is infinite, and incomprehensible? only he, who is made our wisdom enlightneth our eyes with this divine knowledge; *No man knoweth the Father but the Son, and he to whomsoever the Son will reveal him.* (Mat. 11. 27.)

Neither is Christ made our wisdom only in respect of heavenly wisdom imparted to us; but in respect

spect of his perfect wisdom imputed unto us: Alas, our ignorances and sinfull misprisions are many and great, where should we appear, if our faith did not fetch succour from our all-wise, and all-sufficient Mediator? Oh Saviour, we are wise in thee our head, how weak soever we are of our selves: Thine infinite wisdom and goodnesse both covers and makes up all our defects; The wife cannot be poor, whiles the husband is rich; thou hast vouchsafed to give us a right to thy store; we have no reason to be disheartned with our owne spirituall wants, whiles thou art made our wisdom.

S E C T.

SECT. 14.

Christ made our righteousness.

IT is not meer wisdom that can make us acceptable to God; if the serpents were not in their kinde wiser then we, we should not have been advised to be wise as serpents: That God, who is essentiall Justice, as well as Wisdom, requires all his to be not more wise, then exquisitely righteous: Such, in themselves they cannot be; For in many things we sin all; such therefore they are, and must be in Christ, their head, who is made unto us of God, together with Wisdom, Righteousnesse; Oh, incomprehensible mercy! He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him; (2 Cor. 5. 21.) what a marvellous and happy exchange is here? we are nothing but sin; Christ is perfect righteousness;
He

He is made our sin, that we might be made his righteousness; He that knew no sin, is made sin for us; that we who are all sin, might be made Gods righteousness in him; In our selves we are not only sinfull, but sin; In him we are not righteous only, but righteousness it self; Of our selves, we are not righteous, we are made so; In our selves, we are not righteous, but in him; we made not our selves so, but the same God in his infinite mercy who made him sin for us, hath made us his righteousness: No otherwise are we made his righteousness, then he is made our sin: Our sin is made his by Gods imputation; so is his righteousness made ours; How fully doth the second Adam answer, and transcend the first; By the offence of the first, judgement came upon all men to condemnation; by the righteousness of the second, the free gift came upon all men unto justification of life. (Rom. 5.

18.) *As by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous;* (Rom. 5. 19,) righteous not in themselves, (so death passed upon all, for that all have sinned, Rom. 5. 12,) but in him that made them so, by whom we have received the atonement: (Rom. 5. 11.)

How free then, and how perfect is our justification? What quarrell may the pure and holy God have against righteousness? against his own righteousness? and such are we made in, and by him: what can now stand between us and blessednesse? Not our sins; for this is the praise of his mercy, that he justifies the ungodly; (Rom. 4. 5.) Yea were we not sinfull, how were we capable of his justification? sinfull, 'as in the term from whence this act of his mercy moveth, not, as in the term wherein it resteth; his grace findes us sinfull, it doth not leave us so: Far be it from the righteous

Judge

Judge of the world to absolve a wicked soul continuing such : *He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord: (Prov. 17, 15.)* No but he kills sin in us whiles he remits it; and, at once cleanseth, and accepts our persons : Repentance and remission do not lag one after another; both of them meet at once in the penitent soul : at once doth the hand of our faith lay hold on Christ, and the hand of Christ lay hold on the soul to justification : so as the sins that are done away, can be no bar to our happinesse : And what but sins can pretend to an hindrance? All our other weakneses are no eye-sore to God, no rub in our way to heaven ; What matters it then how unworthy we are of our selves? It is Christs obedience that is our righteousness : and that obedience cannot but be exquisitely perfect, cannot but be both justly accepted

cepted as his, and mercifully accepted as for us. There is a great deal of difference betwixt being righteous, and being made righteousness; every regenerate soul hath an inherent justice, or righteousness in it self; *He that is righteous, let him be righteous still*, saith the Angell: (Rev. 22. 11.) But at the best this righteousness of ours, is like our selves, full of imperfection; *If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?* (Psal. 130. 3.) Behold we are before thee in our trespasses, for we cannot stand before thee, because of this; (Ezra 9. 13.) *How should a man be just with God? If he will contend with him, he cannot answer him one of a thousand.* (Job 9. 2, 3.) So then, he that doth righteousness is righteous, (1 Joh. 3. 7.) but by pardon and indulgence, because the righteousness he doth is weak and imperfect; he that is made righteousness, is perfectly righteous by a gra-

gracious acceptance, by a free imputation of absolute obedience. We were us, if we were put over to our own accomplishments; for, *Cursed is every one that continues not in all things which are written in the Book of the Law to do them*; (Gal. 3. 10. Dent. 27. 16.) and, *If we say that we have no sin, we deceive our selves, and the truth is not in us*; (1 Joh. 1. 8.) Lo, if there be truth in us, we must confesse we have sin in us; and if we have sin, we violate the Law; and if we violate the Law, we lye open to a curse. But here is our comfort, that our surety hath paid our debt: It is true, we lay forfeited to death; Justice had said, *The soul that sinneth shall die*: (Ezek. 18. 4.) Mercy interpolet, and satisfies; The Son of God (whose every drop of bloud was worth a world) payes this death for us: And now, *Who shall lay any thing to the charge of Gods elect*? It is God that justifieth,
who

who is he that condemneth? It is Christ that dyed, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. (Rom. 8. 33. 34.) Our sin, our death is laid upon him, and undertaken by him; He was wounded for our transgressions, he was bruised for our iniquities; the chastisements of our peace were upon him, and with his stripes we are healed; (Esa. 53. 5.) His death, his obedience is made over to us; So then, the sin that we have committed, and the death that we have deserved is not ours; but the death which he hath endured, and the obedience that he hath performed, is so ours, as he is ours, who is thereupon made of God our righteousness. Where now are those enemies of grace that scoffe at imputation; making it a ridiculous paradox, that a man should become just by another mans righteousness? How dare they stand out against the word

word of truth, which tels us exprefly that Chrift is made our righteousneffe? What ftangers are they to that grace they oppugn? How little do they confider that Chrift is ours? his righteousneffe therefore by which we are juftified, is in him our own; He that hath borne the iniquity of us all (*Efa. 53. 6.*) hath taught us to call our fins our debts; (*Mat. 6. 12.*) thofe debts can be but once paid; if the bounty of our Redeemer hath ftaked down the fums required, and cancelled the bonds; and this payment is (through mercy) fully accepted as from our own hands, what danger, what fcruple can remain? What doe we then, weak fouls, tremble to think of appearing before the dreadfull tribunall of the Almighty? we know him indeed to be infinitely, and inflexibly juft; we know his moft pure eyes cannot abide to behold fin; we know we have nothing elfe but finne
for

for him to behold in us: Certainly, were we to appear before him in the meer shape of our own sinfull selves, we had reason to shake and shiver at the apprehension of that terrible appearance; but now that our faith assures us, we shall no otherwise be presented to that awfull Judge then as clothed with the robes of Christs righteousness, how confident should we be, thus decked with the garments of our elder brother, to carry away a blessing: whiles therefore we are dejected with the conscience of our own yilence, we have reason to lift up our heads in the confidence of that perfect righteousness which Christ is made unto us, and we are made in him.

Sacrt.

SECT. 13.

Christ made our Sanctification.

AT the bar of men many a one is pronounced just who remains inwardly foul and guilty; for the best of men can but judge of things as they appear, not as they are; but the righteous Arbitrer of the world declares none just whom he makes not holy. The same mercy therefore that makes Christ our righteousness, makes him also our sanctification, of our selves; wretched men, what are we other at our best, then unholy creatures, full of pollution and spirituall uncleanness? It is his most holy Spirit that must cleanse us from all the filthinesse of our flesh and spirit, (2 Cor. 7. 1.) and work us daily to further degrees of sanctification, (*He that is holy, let him be holy still,* Rev. 22. 11.) neither can there

there be any thing more abhorring from his infinite justice and holinesse, then to justifie those souls which lie still in the loathsome ordure of their corruptions. Certainly, they never truly learnt Christ, who would draw over Christs righteousness, as a case of their close wickednesses; that sever holinesse from justice, and give no place to sanctification, in the evidence of their justifying: Never man was justified without faith; and wheresoever faith is, there it *purifieth* and cleanseth; (Act. 15. 9.) But besides that the Spirit of Christ works thus powerfully (though gradually) within us, *That he may sanctifie and cleanse us with the washing of water, by the word,* his holinesse is mercifully imputed to us, *That he may present us to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that we should be holy and without blemish:* (Eph. 5. 26, 27.) so as that inchoate

* See Burkits comment. ^{holi-}
: any on Eph. 5. 26, 27.

holinesse, which by his gracious inoperation grows up daily in us towards a full perfection, as abundantly supplied by his absolute holinesse, made no lesse by imputation, ours, then it is personally his: when therefore we look into our bosoms, we finde just cause to be ashamed of our impurity, and to loath those dregs of corruption, that yet remain in our sinfull nature; but when we cast up our eyes to heaven, and behold the infinite holinesse of that Christ, to whom we are united, which by faith is made ours, we have reason to bear up against all the discouragements that may arise from the conscience of our own vilenesse, and to look God in the face with an awfull boldnesse, as those whom he is pleased to present *holy, and unblameable, and unreprouable in his sight: (Col. 1. 22.)* as knowing that *he that sanctifieth, and they that are sanctified are all of one. (Heb. 2.*

11.)

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S E C T.

S E C T. 16.

Christ made our Redemption.

Redemption was the great errand for which the Son of God came down into the world; and the work which he did whiles he was in the world; and that, which (in way of application of it) he shall be ever accomplishing, till he shall deliver up his Mediatory Kingdome into the hands of his Father; in this he begins, in this he finishes the great businesse of our salvation: For those who in this life are enlightned by his wisdom, justified by his merits, sanctified by his grace, are yet conflicting with manifold temptations, and struggling with varieties of miseries and dangers, till upon their happy death, and glorious resurrection, they shall be fully freed, by their ever-blessed and victorious

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Redeemer: He therefore, who by vertue of that heavenly union, is made unto us of God, Wildome, Righteousnesse, Sanctification; is also upon the same ground made unto us our full Redemption. Redemption implies a captivity; We are naturally under the wofull bondage of the Law, of sinne, of miseries, of death: The Law is a cruell exactor; for it requires of us what we cannot now do; and whips us for not doing it; *for the Law worketh wrath;* (Rom. 4. 15.) and, *as many as are of the works of the Law, are under the curse.* (Gal. 3. 10.) Sinne is a worse tyrant then he, and takes advantage to exercise his cruelty by the Law; *For when we were in the flesh, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death;* (Rom. 7. 5.) Upon sin necessarily followes misery, the forerunner of death; and death the upshot of all miseries; *By one man*

sin entred into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Rom. 5. 12.)

- From all these is Christ our Redemption; from the Law; for Christ hath redeemed us from the curse of the Law, being made a curse for us; (Gal. 3. 13.) From sin; for we are dead to sin, but alive unto God through Jesus Christ our Lord; (Rom. 6. 11.) Sin shall not have dominion over you, for ye are not under the Law, but under Grace. (Rom. 6. 14.) From death, and therein from all miseries: O death where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the Law: But thanks be to God which giveth us victory through our Lord Jesus Christ. (1 Cor. 15. 55, 56, 57.) Now then let the Law do his worst, we are not under the Law, but under Grace. (Rom. 6. 14.) The case therefore is altered betwixt the law and us. It is not now a cruell Taskmaster,

master, to beat us to, and for our work; it is our Schoolemaster, to direct, and to whip us unto Christ: It is not a severe Judge, to condemn us, it is a friendly guide to set us the way towards heaven. Let sinne joyne his forces together with the Law, they cannot prevail to our hurt; *For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likenesse of sinfull flesh, condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, who walk not after the flesh but after the spirit. (Rom. 8. 3, 4.)* Let death joyn his forces with them both, we are yet safe; *For the Law of the spirit of life, hath freed us from the Law of sin, and of death; (Rom. 8. 2.)* What can we therefore fear, what can we suffer, while Christ is made our Redemption?

Finally, as thus Christ is made unto us Wisdome, Righteousnesse, San-

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ification, and Redemption; ſo whatſoever elſe he either is, or hath or doth, by vertue of this bleſſed union, becomes ours; he is our riches, (*Eph. 1.7.*) our ſtrength, (*Pſal. 27.1. 28.7.*) our glory, (*Eph. 1.18.*) our ſalvation, (*1 Theſ. 5.9. Eſa. 12. 2.*) our all: (*Col. 3.11*) he is all to us; and all is ours in him.

SECT. 17.

The externall priviledges of this union, a right to the bleſſings of earth and heaven.

FROM theſe primary and inſinſecal priviledges therefore, flow all thoſe ſecondary and externall, where-with we are bleſſed; and therein a right to all the bleſſings of God, both of the right hand and of the left; an intereſſe in all the good things both of earth.

earth and heaven : Hereupon it is that the glorious Angels of Heaven become our Guardians, keeping us in all our wayes, and working secretly for our good upon all occasions; that all Gods creatures are at our service; that we have a true spirituall title to them; *All things are yours* (saith the Apostle, 1 Cor. 3. 22, 23.) *and ye are Christs, and Christ Gods.*

But take heed, my son, of mislaying thy claim to what, and in what manner thou ought'st not. There is a civill right, that must regulate our propriety to these earthly things; our spirituall right neither gives us possession of them, nor takes away the right and propriety of others; Every man hath and must have what by the just Lawes of purchase, gift, or inheritance is derived to him; otherwise there would follow an infinite confusion in the world; we could neither enjoy nor give our own; and only will, and

might must be the arbiters of all mens estates; which how unequall it would be, both reason and experience can sufficiently evince. This right is not for the direption or usurpation of that which civill titles have legally put over to others; there were no theft, no robbery, no oppression in the world, if any mans goods might be every mans: But for the warrantable and comfortable injoying of those earthly commodities in regard of God their originall owner, which are by humane conveyances justly become ours; The earth is the Lords, and the fulnesse of it; in his right what ever parcels do lawfully descend unto us, we may justly possesse, as we have them legally made over to us from the secondary and immediate owners.

There is a generation of men who have vainly fancied the foundling of Temporall dominion in Grace; and have upon this mistaking outed the
true

true heirs as intruders, and seoffed the just and godly in the possession of wicked inheritors; which whether they be worse Common-wealthsmen, or Christians is to me utterly uncertain; sure I am they are enemies to both; whiles on the one side, they destroy all civill propriety, and commerce; and on the other, reach the extent of the power of Christianity so far, as to render it injurious, and destructive both to reason and to the Lawes of all well-ordered humanity. Nothing is ours by injury and injustice, all things are so ours, that we may with a good conscience enjoy them as from the hand of a munificent God, when they are rightfully estated upon us by the lawfull convention or bequest of men. In this regard it is that a Christian man is the Lord of the whole Universe, and hath a right to the whole creation of God: how can he challenge lesse? he is a son; and in

that an heir; and (according to the high expression of the Holy Ghost) a co-heir with Christ; As therefore we may not be high-minded, but fear; so we may not be too low-hearted in the under-valuing of our condition; In God we are great, how mean soever in our selves: In his right the world is ours, what ever pittance we enjoy in our own; how can we go less when we are one with him who is the possessor of heaven and earth?

It were but a poor comfort to us, if by vertue of this union we could only lay claim to all earthly things: alas, how vain and transitory are the best of these? perishing under our hand in the very use of them, and in the mean while how unsatisfying in the fruition? All this were nothing, if we had not hereby an interest in the best of all Gods favours, in the heaven of heavens and the eternity of that glory which is there laid up for his
Saints

Saints; far above the reach of all humane expressions, or conceits; It was the word of him who is the eternall word of his Father; *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; (Joh. 17. 24.)* and not only to be meer spectators, but even partners of all this celestiaall blisse together with himself; *The glory which thou gavest me, I have given them, that they may be one, even as we are one. (Joh. 17. 22.)* Oh the transcendent and incomprehensible b'essedness of the beleevers, which even when they enjoy they cannot be able to utter, for measure infinite, for duration eternall! Oh the inexplicable joy of the sult and everlasting accomplishment of the happy union of Christ and the beleeving soul, more fit for thankfull wonder and ravishment of spirit, then for any finite apprehension!

S E C T. r

SECT. 18.

The means by which this union is wrought.

NOW that we may look a little further into the means by which this union is wrought; Know, my Son, that as there are two persons betwixt whom this union is made, Christ and the beleever; so each of them concurs to the happy effecting of it; Christ, by his spirit diffused through the hearts of all the regenerate, giving life and activity to them: the beleever, laying hold by faith upon Christ so working in him; and these do so re-act upon each other, that from their mutuall operation results this gracious union whereof we treat. Here is a spirituall marriage betwixt Christ and the soul: The liking of one part doth not make up
the

the match, but the consent of both. To this purpose Christ gives his Spirit; the soul plights her faith: What interestesse have we in Christ but by his Spirit? what interestesse hath Christ in us but by our faith?

On the one part; *He hath given us his holy Spirit*, saith the Apostle; (1 Thes. 4. 8.) and (in a way of correlation) *we have received not the spirit of the world, but the Spirit which is of God*; (1 Cor. 2. 12.) And this spirit we have so received, as that *he dwels in us*; (Rom. 8. 11. 1 Cor. 5. 2. Gal. 2. 20.) and so dwels in us, as that we are joyned to the Lord; and he that is joyned to the Lord is one spirit.

On the other part, we have accessse by faith into this grace wherein we stand, and rejoyce in hope of the glory of God, so as now *the life that we live in the flesh, we live by the faith of the Son of God; who dwels in our hearts by faith.* (Ephes. 3. 17.) O the grace of
faith

faith (according to Saint *Peters* style, 2 *Pet.* 1. 1.) truly precious; justly recommended to us by Saint *Paul* (*Ephes.* 6. 16) above all other graces incident into the soul; as that, which if not alone yet chiefly transacts all the main affairs tending to salvation: for faith is the quickning grace, (*Gal.* 2. 20. *Rom.* 1. 17.) the directing grace, (2 *Cor.* 5. 7.) the protecting grace, (*Ephes.* 6. 16) the establishing grace, (*Rom.* 11. 20. 2 *Cor.* 1. 24.) the justifying grace, (*Rom.* 5. 1.) the sanctifying and purifying grace; (*Act.* 15. 9.) faith is the grace that assents to, apprehends, applies, appropriates Christ, (*Heb.* 11. 1.) and hereupon the uniting grace, and (which comprehends all) the saving grace. If ever therefore we look for any consolation in Christ, or to have any part in this beatificall union, it must be the main care of our hearts to make sure of a lively faith in the Lord *Jesus*, to lay fast hold upon him,

him, to clasp him close to us, yea to receive him inwardly into our bowels; and so to make him ours, and our selves his, that we may be joyned to him as our head, espoused to him as our husband, incorporated into him as our nourishment, engrafted in him as our stock, and laid upon him as a sure foundation.

SECT. 19.

The union of Christs members with themselves; First, those in heaven.

Hitherto we have treated of this blessed union as in relation to Christ the head; It remains that we now consider of it, as it stands in relation to the members of his mysticall body, one towards another; For as the body is united to the head, so must the members be united to themselves

to.

to make the body truly compleat: Thus the holy Ghost by his Apostle: (1 Cor. 12. 12.) *As the body is one and hath many members, and all the members of that one body being many, are one body, so is Christ.* From this entire conjunction of the members with each other, arises that happy communion of Saints, which we professe both to beleeve and to partake of; This mysticall body of Christ is a large one, extending it self both to heaven and earth; there is a reall union betwixt all those farre-spred limbs: between the Saints in heaven; between the Saints on earth; between the Saints in heaven and earth.

We have reason to begin at heaven, thence is the originall of our union and blessednesse; There was never place for discord in that region of glory, since the rebellious Angels were cast out thence; the spirits of just men made perfect (Heb. 12.) must needs agree

gree in a perfect unity; neither can it be otherwise, for there is but one will in heaven; one scope of the desires of blessed souls, which is the glory of their God; all the whole chore sing one song, and in that one harmonious tune of Allelujah. We poor parcell-fainted souls here on earth professe to bend our eyes directly upon the same holy end, the honour of our Maker and Redeemer, but, alas, at our best, we are drawn to look asquint at our own aims of profit, or pleasure; We professe to sing loud praises unto God, but it is with many harsh and jarring notes; above, there is a perfect accordance in an unanimous glorifying of him that sits upon the throne for ever; *Oh, how ye love the Lord, all ye his Saints, (Psal. 31. 23.) Oh how joyfull ye are in glory! (Psal. 149. 5.) The heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the Saints: (Psal. 89. 5.)* O what

a blessed Common-wealth is that above! The City of the living God, the heavenly Jerusalem (ever at unity within it self, Psal. 122. 3.) and therein the innumerable company of Angels, and the generall Assembly and Church of the first-born, which are written in heaven; the spirits of just men made perfect, and (whom they all adore) God the judge of all; and Jesus the Mediator of the New Testament: (Heb. 12. 23.) All these as one, as holy: Those twenty thousand chariots of heaven (Psal. 68. 17.) move all one way; When those four beasts full of eyes, round about the throne give glory, and honour, and thanks to him that sits upon the throne, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come; then the four and twenty Elders fall down before him, and cast their crowns before the throne; (Rev. 4. 6, 7, 8, 9, 10.) No one wears his crown whiles the rest cast down theirs, all

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all accord in one act of giving glory to the Highest. After the sealing of the Tribes, *A great multitude, which no man could number, of all Nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palmes in their hands, And cryed with a loud voice, Salvation to our God, which sitteth upon the throne, and unto the Lamb; And all the Angels stood about the throne, and about the Elders, and the four beasts, and fell before the throne on their faces and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto God for ever and ever. (Revel. 7. 4, 9, 10, 11, 12.)* Lo, those spirits which here below were habited with severall bodies, different in shapes, statures, ages, complexions; are now above as one spirit rather distinguished, then divided; all united in one perpetuall adoration

adoration and fruition of the God of spirits; and mutually happy in God, in themselves, in each other.

S E C T. 20.

The union of Christs members upon earth: First, in matter of judgement.

Our copy is set us above; we labour to take it out here on earth; What do we but daily pray that the blessed union of souls, which is eminent in that empyreall heaven, may be exemplified by us in this region of mortality? For, having through Christ an access by one spirit unto God the Father, being no more strangers and forainers, but fellow-Citizens with the Saints, and of the household of God, (Eph. 2. 18, 19.) we cease not to pray, Thy will be done in earth, as it is in heaven: (Mat. 6. 10.) Yea, O Saviour, thou

thou, who canst not but be heard, hast prayed to thy Father for the accomplishment of this union; *That they may be one even as we are one; I in them, and thou in me; that they may be perfect in one.* (Joh. 17. 22, 23.)

What then is this union of the members of Christ here on earth, but a spirituall onenesse arising from an happy conspiracy of their thoughts and affections? For whereasthere are two main principles of all humane actions and dispositions, the brain & the heart, the conjuncture of these two cannot but produce a perfect union; from the one our thoughts take their rise, our affections from the other; in both, the soul puts it self forth upon all matter of accord, or difference. The union of thoughts is, when we minde the same things, when we agree in the same truths: This is the charge which the Apostle of the Gentiles layes upon his *Corinthians*, (1 Cor. 12.

10.) and in their persons, upon all Christians; Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing; and that there be no divisions among you; but that ye be perfectly joynted together in the same minde and in the same judgement: And this is no other then that one faith, (*Eph. 4.5.*) which makes up the one Church of Christ upon earth; One, both in respect of times and places. Of times: so as the Fathers of the first world, and the Patriarchs of the next, and all Gods people in their ages, that lookt (together with them) for the redemption of Israel; are united with us Christians of the last dayes in the same beleef; and make up one entire body of Christs Catholick Church: (*Luk. 2.23.*) Of places; so as all those that truly professe the name of Christ (though scattered into the farthest remote regions of the earth) even those that walk with their feet

feet opposite to ours, yet meet with us in the same center of Christian faith, and make up one household of God.

Not that we can hope it possible that all Christians should agree in all truths; whiles we are here, our minds cannot but be more unlike to each others, then our faces: yea, it is a rare thing for a man to hold constant to his own apprehensions. Lord God! what a world do we meet with of those, who mis-call themselves severall Religions, indeed severall professions of one and the same Christianity: *Melchites, Georgians, Maronites, Jacobites, Armenians, Abyssines, Cophiti, Nestorians, Russians, Mengrellians;* and the rest that fill up the large Map of Christianography; all which, as whiles they hold the head Christ, they cannot be denyed the priviledge of his members; so being such, they are, or should be indissolubly joyned together in the unity of spirit, and maintenance

tenance of the faith which was once delivered unto the Saints. (*Jude 3.*) It is not the variety of by-opinions that should or can exclude them from having their part in that one Catholick Church; and their just claim to the communion of Saints: whiles they hold the solid and precious foundation, it is not the hay, or stubble, (*1 Cor. 3. 12.*) which they lay upon it, that can set them off from God, or his Church: But in the mean time, it must be granted, that they have much to answer for to the God of peace and unity, who are so much addicted to their own conceits, and so indulgent to their own interest, as to raise and maintain new Doctrines, and to set up new Sects in the Church of Christ, varying from the common and received truths; labouring to draw Disciples after them, to the great distraction of souls, and scandall of Christianity: With which sort of disturbers;

bers, I must needs say, this age into which we are fallen, hath been, and is above all that have gone before us, most miserably pestered. What good soul can be other then confounded to hear of, and see more then an hundred and fourscore new, (and some of them dangerous and blasphemous) opinions broached, and defended in one (once famous and unanimous) Church of Christ? Who can say other, upon the view of these wilde thoughts, then *Gerson* said long since, that the world now grown old, is full of doting fancies; if not rather that the world now near his end, raves, and talks nothing but fancies, and frenzies: How arbitrary soever these self-willed fanaticks may think it, to take to themselves this liberty of thinking what they list; and venting what they think, the blessed Apostle hath long since branded them with an heavy sentence; (*Rom. 16. 17.*) Now I be-

seech you, brethren, mark them which
cause divisions and offences, contrary to
the doctrine which you have learned,
and avoid them. For they that are such
serve not our Lord Jesus Christ, but
their own belly; and by good words, and
by fair speeches deceive the hearts of
the simple.

But notwithstanding all this hide-
ous variety of vain and heterodoxall
conceptions; he who is the truth of
God, and the Bridegroom of his
Spouse the Church, hath said, (Cant.
6.9.) *My Dove, my undefiled is one.*
One, in the main, essentiall fundamen-
tall verities necessary to salvation;
though differing in divers mis-raised
Corollaries, inconsequent inferences,
unnecessary additions, feigned traditi-
ons, unwarrantable practises: the bo-
dy is one, though the garments dif-
fer; yea, rather (for most of these) the
garment is one, but differs in the dres-
sing; handsomely and comly set out
by

by one, disguised by another; Neither is it, nor ever shall be in the power of all the fiends of hell, the professed make-bates of the world, to make Gods Church other then one; which were indeed utterly to extinguish, and reduce it to nothing: for the unity, and entity of the Church, can no more be divided then it self. It were no lesse then blasphemy to fasten upon the chaste and most holy husband of the Church any other then one Spouse, In the Institution of Marriage *did he not make one? yet had he the residue of the spirit; and wherefore one? that he might seek a goodly seed: (Mal. 2. 15.)* That which he ordained for us, shall not the holy God much more observe in his own heavenly match with his Church? Here is then *one Lord, one Faith, one Baptisme;* One Baptisme, by which we enter into the Church, one Faith, which we profess in the Church, and one Lord whom

whom we serve, and who is the head,
and husband of the Church.

SECT. 21.

*The union of Christians in matter of
affection.*

HOW much therefore doth it con-
cern us, that we who are united
in one common beleef, should be
much more united in affection; *that*
where there is one way, there should be
much more one heart? (Jer. 32. 39.)
This is so justly supposed, that the
Prophet (Amos 3. 3.) questions; *Can*
two walk together, except they be
agreed? if we walk together in our
judgements, we cannot but accord in
our wils: This was the praise of the
Primitive Christians, and the pattern
of their successors; *The multitude of*
them that beleaved were of one heart,
and

and of the soul; (Acts 4. 32.) Yea, this is the Livery which our Lord and Saviour made choice of, whereby his meniall servants should be known and distinguished; *By this shall all men know that ye be my Disciples, if ye have love to one another: (Joh. 13. 35.)* In vain shall any man pretend to a Discipleship, if he do not make it good by his love to all the family of Christ. The whole Church is the spiritull Temple of God; every beleever is a living stone laid in those sacred wals; what is your Christian love but the mortar or cement whereby these stones are fast joyned together to make up this heavenly building: without which that precious fabrick could not hold long together, but would be subject to dis-joynting by those violent tempests of opposition, wherewith it is commonly beaten upon: There is no place for any loose stone in Gods edifice; the whole

Church is one entire body, all the limbs must be held together by the ligaments of Christian love; if any one will be severed, and affect to subsist of it self, it hath lost his place in the body; Thus the Apostle, (*Eph. 4. 15, 16.*) *That we being sincere in love may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joynd together, and compacted by that which every joynt supplyeth; according to the effectuall working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.*

But in case there happen to be differences in opinion, concerning points not essentiall, not necessary to salvation, this diversity may not breed an alienation of affection. That charity which can cover a multitude of sins, may much more cover many small dissensions of judgement: We cannot hope to be all, and at all times equally

enlightned; at how many and great
 weakneses of judgement did it please
 our mercifull Saviour to connive, in
 his domestick Disciples? They that
 had so long fate at the sacred feet of
 him that spake as never man spake,
 were yet to seek of those Scriptures,
 which had so clearly foretold his re-
 surrection; (*Joh. 20. 9.*) and after
 that were at a fault for the manner of
 his kingdom; (*Acts 1. 6.*) yet he
 that breaks not the bruised reed, nor
 quenches the smoking flaxe, fals not
 harshly upon them for so foul an er-
 ror, and ignorance, but entertains
 them with all loving respect, not as
 followers only, but as friends: (*Joh.*
15. 15.) And his great Apostle, after
 he had spent himself in his unweari-
 able endeavours upon Gods Church;
 and had sown the seeds of wholesome,
 and saving doctrine every where, what
 rank and noisome weeds of erroneous
 opinions rose up under his hand, in
 evods

the Churches of Corinth, Galatia, Ephesus, Colosse, Philippi, and Thessalonica? These he labours to root out, with much zeal, with no bitterness; so opposing the errors, as not alienating his affection from the Churches; These, those must be our precedents, pursuing that charge of the prime Apostle (1 Pet. 3. 8.) Finally, be ye all of one minde, having compassion one of another, love as brethren, be pitifull, be courteous: and that passionate and adjuring obtestation of the Apostle (Phil. 2. 1, 2.) Of the Gentiles, If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one minde.

This is it that gives beauty, strength, glory to the Church of God upon earth; and brings it nearest to the resemblance of that triumphant port
above

above, where there is all perfection of love and concord; in imitation whereof, the Psalmist sweetly; *Behold, how good and joyfull a thing it is brethren to dwell together in unity!* (Psalm 133. 1.)

SECRET. 22.

A complaint of divisions, and, notwithstanding them, an assertion of unity.

SO much the more justly lamentable it is to see the manifold and grievous distractions of the Church of Christ, both in judgement and affection. Woe is me, into how many thousand pieces is the seamlesse coat of our Saviour rent? Yea, into what numberlesse atomes is the precious body of Christ torn and minced? There are more Religions, then Nations upon earth; and in each Religion as many different conceits, as men.

If Saint Paul, when his *Corinthians* did but say, *I am of Paul, I am of Apollo, I am of Cephas*, could ask, *Is Christ divided?* (1 Cor. 1. 12, 13.) when there was only an emulatory magnifying of their own teachers, (though agreeing and orthodox) what (think we) would he now say, if he saw hundred of Sect-masters and Heresiarchs (some of them opposite to other, all to the Truth) applauded by their credulous and divided followers? all of them claiming Christ for theirs, and denying him to their gain-sayers; would he not ask, *Is Christ multiplied? Is Christ sub-divided? Is Christ shred into infinites?* O God! what is become of Christianity? How do evil spirits and men labour to destroy that Creed which we have alwayes constantly professed? For if we set up more Christs, where is that one? and if we give way to these infinite distractions, where is the communion of Saints?

But

But be not too much dismayd, my son;
 notwithstanding all these cold dis-
 heartnings, take courage to thy self:
 He that is truth it self hath said, *The*
Gates of hell shall not prevail against
his Church: (*Mat. 16. 18.*) In spite of
 all Devils, there shall be Saints, and
 those are, and shall be as the scales of
 the Leviathan, whose strong pieces of
 shields are his pride, shut up together as
 with a close seal; one is so near to another,
 that no air can come betwixt them; They
 are joynd one to another, they stick to-
 gether, that they cannot be sundred: (*Job*
41. 15, 16, 17.) In all the main pri-
 nciples of Religion, there is an universal
 and unanimous consent of all Christi-
 ans, and these are they that constitute
 a Church: Those that agree in these,
 Christ is pleased to admit for member
 of doctrine) as members of that body
 whereof he is the head: and if they ad-
 mit not of each other as such, the fault
 is in the uncharitableness of the refu-
 sers,

fers, no lesse then in the error of the refused: And if any vain and loose straglers will needs sever themselves, and wilfully choose to go wayes of their own; let them know that the union of Christs Church shall consist entire without them; this great Ocean will be one collection of waters, when these drops are lost in the dust: In the meantime it highly concerns all that wish wel to the sacred name of Christ, to labour to keep the unity of the spirit in the bond of peace; (Eph. 4. 3.) and to renew and continue the prayer of the Apostle for all the professors of Christianity; Now the God of patience and consolation, grant you to be like-minded one towards another, according to Christ Jesus; That ye may with one minds, and one mouth glorifie God even the Father of our Lord Iesu Christ. (Rom. 15. 5. 6.)

S E C T.

SECRET. 23.

The necessary effects and fruits of this union of Christian hearts.

FAR be it from us to think this union of the hearts of Gods Saints upon earth can be idle and ineffectually; but where ever it is, it puts forth it self in a like-affectednesse of disposition, into an improvement of gifts, into a communication of outward blessings, to the benefit of that happy con- sociation.

We cannot be single in our affections, if we be limbs of a Christian community. What member of the body can complain, so as the rest shall not feel it? Even the head and heart are in pain, when a joynt of the least toe suffers; no Christian can be afflicted alone; It is not Saint Pauls case only; *Who is weak, and I am not weak? who is offended, and I burn not?* (2 Cor. 11.

29.)

29.) Our shoulders are not our own, we must bear one anothers burdens: (*Gal. 6. 2.*) There is a better kinde of spirituall good fellowship in all the Saints of God: They have a propriety of passions, *Rejoyce with them that rejoyce, and weep with them that weep.* (*Rom. 12. 15.*) Their affections are not more communicative then their gifts and graces; those, as they are bestowed with an intuition of the common good, so they are improved; Wherefore hath this man quicknesse of wit, that man depth of judgement; this, heat of zeal, that, power of elocution; this, skill, that, experience; this, authority, that, strength; But that all should be laid together for the raising of the common stock: How rich therefore is every Christian soule, that is not only furnished with its own graces, but hath a speciall interest in all the excellent gifts of all the most eminent servants of God through the whole world: Surely he cannot be

poor,

CHRIST Mystical. 111

poor, whiles there is any spirituall wealth in the Church of God upon earth.

Neither are or can these gifts be in the danger of concealment; they are still put forth for the publick advantage: As therefore no true Christian is his own man; so he freely layes out himself, by example, by admonition, by exhortation, by consolation, by prayer, for the universall benefit of all his fellow members; By example, which is not a little winning and prevalent; *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven;* saith our Saviour in his Sermon upon the Mount; (*Mat. 5. 16.*) and his great Apostle seconds his charge to his *Philippians*; (*Phil. 2. 15, 16.*) *That ye may be blamelesse and harmlesse, the Sons of God without rebuke in the midst of a crooked, and perverse nation, among whom ye shine as lights in the world, holding*

holding forth the word of life; Lo, the world sits in darknesse, and either stirs not, or moves with danger; good example is a light to their feet, which directs them to walk in the wayes of God, without erring, without stumbling: so as the good mans actions are so many copies for novices to take out; no lesse instructive then the wisest mens precepts. By admonition, the sinner is in danger of drowning; Seasonable admonition is an hand reacht out, that dayes hold on him now sinking, and drawes him up to the shore. The sinner is already in the fire; seasonable admonition snatches him out from the everlasting burnings, (*Jude v. 23.*) The charitable Christian may not forbear this (oft times thanklesse, but) alwayes necessary and profitable duty: *Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. (Lev. 19. 17.)*

By exhortation; The fire of Gods Spirit within us, is subject to many damps, and dangers of quenching; seasonable exhortation blowes it up, and quickens those sparks of good motions to a perfect flame; Even the best of us lies open to a certain deadnesse and obdurednesse of heart, seasonable exhortation shakes off this perill, and keeps the heart in an holy tendernesse; and whether awfull, or chearfull disposition; *Exhort one another daily, whiles it is called, to day; lest any of you be hardened through the deceitfulness of sin. (Heb. 3.13.)*

By consolation; We are all naturally subject to droop under the pressure of afflictions; seasonable comforts lift, and stay us up. It is a sad complaint that the Church makes in the *Lamentations*; (*Lament. 1.2.12.*) *They have heard that our sigh, there is none to comfort me; and David, (Psalm. 69. 20.)* sets the same mourn-

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mournfull ditty upon his Shofbannim;
Reproach hath broken my heart, and I
am full of heavinesse; and I looked for
some to take pity, and there was none,
and for comforters, but I found none.
Wherefore hath God given to men
the tongue of the learned; but that
they might know to speak a word in
season to him that is weary? (Esa. 50.
3.) That they may strengthen the weak
hands, and confirm the feeble knees; and
say to them that are of a fearfull heart,
Be strong, fear not. (Esa. 35. 3.) The
charge that our Saviour gives to Pe-
ter, (Luk. 22. 32.) holds universally;
Thou when thou art converted, streng-
then thy brethrens.

By prayer: so as each member of
Christs Church sues for all; neither
can any one be shut out from partaking
the benefit of the devotions of all Gods
Saints upon earth. There is a certain
spirituall traffique of piety betwixt
all Gods children, wherein they ex-
change

CHRIST *Mysticall.* 115

change prayers with each other; not regarding number, so much as weight: Am I weak in spirit, and faint in my supplications? I have no lesse share in the most fervent prayers of the holiest suppliants, then in my own; All the vigour that is in the most ardent hearts supplies my defects; whiles there is life in their faithfull devotions, I cannot go away unblest.

Lastly, where there is a communion of inward graces, and spirituall services, there must needs be much more be a communication of outward, and temporall good things as just occasion requireth; Away with those dotages of *Platonick*, or *Anabaptistick* communities; Let proprieties be, as they ought, constantly fixed where the lawes, and civill right have placed them; But let the use of these outward blessings be managed, and commanded by the necessities of our brethren; *Withhold not thy goods from*
the

the owners thereof, when it is in the power of thy hand to do it : Say not unto thy neighbour, Go, and come again to morrow, and I will give it, when thou hast it by thee, (Prov. 3.27, 28.) These temporall things were given us not to engrosse, and hoard up superfluously, but to distribute and dispense ; As we have therefore opportunity, let us do good unto all men, especially them who are of the household of faith. (Gal. 6.10.)

Such then is the union of Gods children here on earth, both in matter of judgement, and affection ; and the beneficiall improvement of that affection, whether in spirituall gifts, or good offices, or communicating of our earthly substance ; where the heart is one, none of these can be wanting, and where they all are, there is an happy communion of Saints.

SECT. 24.

*The union of the Saints on earth with
those in heaven.*

AS there is a perfect union (be-
twixt the glorious Saints in hea-
ven; and a union (though imperfect)
betwixt the Saints on earth: So there
is an union partly perfect, and partly
imperfect, between the Saints in hea-
ven, and the Saints below upon earth:
perfect, in respect of those glorified
Saints above; imperfect, in respect of
the weak returns we are able to make
to them again. Let no man think that
because those blessed souls are out of
sight far distant in another world, and
we are here roylng in a vale of tears,
we have therefore lost all mutuall re-
gard to each other: no, there is still,
and ever will be a secret, but unfailing
correspondence between heaven and
earth. The present happinesse of those
heavenly

heavenly Citizens cannot have abated ought of their knowledge, and charity, but must needs have raised them to an higher pitch of both: They therefore, who are now glorious comprehensors, cannot but in a generality, retain the notice of the sad condition of us poor travellers here below, panting towards our rest together with them, and in common, wish for the happy consummation of this our weary pilgrimage, in the fruition of their glory; That they have any Perspective whereby they can see down into our particular wants, is that which we finde no ground to beleieve: it is enough that they have an universall apprehension of the estate of Christs warfaring Church upon the face of the earth; (*Rev. 6. 10.*) and as fellow-members of the same mysticall body, long for a perfect glorification of the whole.

As for us wretched pilgrims, that
are

Are yet left here below to tug with many difficulties, we cannot forget that better half of us that is now triumphing in glory; O ye blessed Saints above, we honour your memories so far as we ought; we do with praise recount your vertues, we magnifie your victories, we blesse God for your happy exemption from the miseries of this world, and for your estating in that blessed immortality; We imitate your holy examples, we long and pray for an happy consociation with you, we dare not raise Temples, dedicate Altars, direct prayers to you; we dare not finally, offer any thing to you which you are unwilling to receive, nor put any thing upon you, which you would disclaim as prejudiciall to your Creator, and Redeemer. It is abundant comfort to us, that some part of us is in the fruition of that glory; whereto we (the other poor labouring part) desire, and strive
to

to aspire: that our head and shoulders are above water; whiles the other limbs are yet wading through the stream.

SECT. 25.

A recapitulation and sum of the whole Treatise.

TO winde up all; my sonne if ever thou look for sound comfort on earth, and salvation in heaven; unglue thy self from the world and the vanities of it; put thy self upon thy Lord and Saviour Jesus Christ; Leave not till thou findest thy self firmly united to him; so as thou art become a limb of that body whereof he is head; a Spouse of that husband, a branch of that stem, a stone laid upon that foundation; Look not therefore for
any

any blessing out of him ; and in, and
 by, and from him look for all blef-
 sings ; Let him be thy life, and wish
 not to live longer then thou art
 quickned by him ; finde him thy
 wisdom, righteousness, sanctificati-
 on, redemption ; thy riches, thy
 strength, thy glory : Apply unto thy
 self all that thy Saviour is, or hath
 done ; Wouldst thou have
 the graces of Gods Spirit? *Hier. Zaneh.*
 fetch them from his a- *loc. com. 8. de*
 nointing ; Wouldst thou *Symbolo A-*
 have power against spirituall enemies? *post.*
 fetch it from his Sovereignty ;
 Wouldst thou have redemption?
 fetch it from his passion ; Wouldst
 thou have absolution? fetch it from
 his perfect innocence ; Freedom
 from the curse? fetch it from his
 crosse? Satisfaction? fetch it from
 his sacrifice ; Cleansing from sin?
 fetch it from his blood ; Mortificati-
 on? fetch it from his grave ; New

nesse of life: fetch it from his resurrection; Right to heaven: fetch it from his purchase; Audience in all thy suits: fetch it from his intercession; Wouldst thou have salvation: fetch it from his session at the right hand of Majesty: Wouldst thou have all: fetch it from him who is *one Lord, one God and Father of all, who is above all, through all, and in all: (Eph. 4.5, 6.)* And as thy faith shall thus interesse thee in Christ thy head: so let thy charity unite thee to his body the Church, both in earth, and heaven; hold ever an inviolable communion with that holy and blessed fraternity. Sever not thy self from it either in judgement, or affection; Make account there is not one of Gods Saints upon earth, but hath a propriety in thee: and thou mayst challenge the same in each of them: so as thou canst not but be sensible of their passions: and be freely communicative of all

all thy graces, and all serviceable offices, by example, admonition, exhortation, consolation, prayer, beneficence, for the good of that sacred community.

And when thou raisest up thine eyes to heaven, think of that glorious society of blessed Saints, who are gone before thee, and are now there triumphing, and reigning in eternall and incomprehensible glory; bless God for them, and with thy self with them, tread in their holy steps, and be ambitious of that crown of glory and immortality which thou seest shining upon their heads.

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AN
H O L Y
RAPTURE:
OR, A
PATHETICALL
MEDITATION
OF THE
LOVE
OF
CHRIST.

By *J. H. B. N.*

AN
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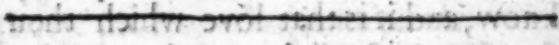
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AN
HOLY RAPTURE:

O R,

A Pathetical Meditation of the love
of CHRIST.



SECTION I.

The love of Christ how passing know-
ledge; how free; of us before we were.

What is it, O blessed Apostle,
what is it, for which thou dost
bow so earnestly bow thy knees
(in the behalf of thine Ephesians) unto
the Father of our Lord Jesus Christ:
Even this, that they may know the
love of Christ, which passeth know-
ledge,

ledge. (*Eph. 3. 14. 19.*) Give me leave first to wonder at thy suit; and then, much more, at what thou suest for: Were thine affections raised so high to thine *Ephesians*, that thou shouldst crave for them impossible favours? Did thy love so far over-shoot thy reason, as to pray they might attain to the knowledge of that which cannot be known? It is the love of Christ which thou wishest they may know, and it is that love which thou sayest is past all knowledge; What shall we say to this? Is it for that there may be holy ambitions of those heights of grace, which we can never hope actually to attain? Or is it, rather, that thou supposest, and prayest they may reach to the knowledge of that love, the measure whereof they could never aspire to know: Surely, so it is, O blessed Jesu, that thou hast loved us, we know; but, how much thou hast loved us, is past the compre-
hension

hension of Angels: Those glorious spirits, as they desire to look into the deep mystery of our redemption, so they wonder to behold that divine love whereby it is wrought, but they can no more reach to the bottome of it, then they can affect to be infinite. For surely, no less then an endless line can serve to fadome a bottomelesse depth: Such, O Saviour, is the abyss of thy love to miserable man: Alas, what dowe poor, wretched dust of the earth go about to measure it by the spans, and inches of our shallow thoughts? Far, far, be such presumption from us; Onely admit us, O blessed Lord, to look at, to admire, and adore that which we give up for incomprehensible; What shall we then say to this love, Oh dear Jesu, both as thine, and as cast upon us; All earthly love supposeth some kinde of equality, (or proportion at least) betwixt the person that loves, and is loved; Here is
none

none at all; so as (which is past wonder) extreames meet without a mean; For, lo, thou, who art the eternall and absolute Being, God blessed for ever, lovedst me that had no being at all; thou lovedst me both when I was not, and could never have been, but by thee: It was from thy love that I had any being at all: much more that when thou hadst given me a being, thou shouldst follow me with succeeding mercies: who but thou (who art infinite in goodnesse) would love that which is not? Our poor sensuall love is drawn from us by the sight of a face, or a picture; neither is ever raised but upon some pleasing motive: thou wouldst make that which thou wouldst love, and wouldst love that which thou hadst made; O God, was there ever love so free, so gracious, as this of thine? Who can be capable to love us but men or Angels? Men love us because they see something in us which

which they think amiable; Angels love us because thou dost so; But why dost thou (O blessed Lord) love us, but because thou wouldst? There can be no cause of thy will, which is the cause of all things; Even so Lord, since this love did rise only from thee; let the praise and glory of it rest only in thee.

S E C T. 2.

How free; of us that had made our selves vile and miserable.

YET more, Lord; we had lost our selves before we were, and having forfeited what we should be, had made our selves perfectly miserable; even when we were worse then nothing, thou wouldst love us; was there ever any eye enamoured of deformity? Can there be any bodie

ly deformity comparable to that of sin: yet, Lord, when sin had made us abominably loathsome, didst thou cast thy love upon us: A little scurf of leprosie, or some few nasty spots of morpew, or, but, some unsavory sent sets us off, and turns our love into detestation.

But for thee, (O God) when we were become as foul, and ugly as sin could make us, even then was thy love inflamed towards us; Even when we were weltring in our bloud, thou saidst, Live, and washedst us, and anointedst us, and cloathedst us with a broidered work, and deckedst us with ornaments, and graciously espousedst us to thy self, and receivedst us into thine own bosome: Lord, what is man that thou art thus mindfull of him, and the son of man that thou thus visitest him? Oh what are we in comparison of thine once-glorious Angels? They sinned and fell, never to be recovered;

never to be loosed from those everlasting chains, wherein they are reserved to the judgement of the great day: Whence is it then, O Saviour, whence is it that thou hast shut up thy mercy from those thy more excellent creatures, and hast extended it to us, vile sinfull dust? whence? but that thou wouldst love man, because thou wouldst? Alas, it is discouragement enough to our feeble friendship, that he to whom we wisht well, is miserable: Our love doth gladly attend upon, and enjoy his prosperity; but when his estate is utterly sunk, and his person exposed to contempt and ignominy, yea, to torture and death; who is there that will then put forth himself to own a forlorn, and perishing friend? But for thee, O blessed Jesu, so ardent was thy love to us, that it was not in the power of our extreame misery to abate it; yea so, as that the deplordnesse of our condition did but

but heighten that holy flame; What speak I of shame or sufferings? Hell it self could not keep thee off from us; Even from that pit of eternall perdition didst thou fetch our condemned souls, and hast contrarily vouchsafed to put us into a state of everlasting blessednesse.

SACT. 3.

How yet free, of us that were professed enemies.

THe common disposition of men pretends to a kinde of justice in giving men their own; so as they will repay love for love; and think they may for hatred return enmity; nature it self then teacheth us to love our friends, it is only grace that can love an enemy: But, as of injuries, so of enmities, thereupon grounded, there are

are certain degrees ; some are sleight
and triviall, some main and capitall ;
If a man do but scratch my face, or
give some light dash to my fame, it
is no great Mastery upon submission
to receive such an offender to favour,
but if he have endeavoured to ruine
my estate, to wound my reputation,
to cut my throat, not only to pardon
this man, but to hug him in my arms,
to lodge him in my bosome as my
entire friend, this would be no other
then an high improvement of my cha-
rity. O Lord Jesu, what was I but
the worst of enemies, when thou
vouchsafedst to embrace me with thy
loving mercy, how had I shameful-
ly rebelled against thee, and yeelded
up all my members as instruments of
unrighteousnesse unto sin : how had I
crucified thee the Lord of life : how
had I done little other then trod un-
der foot thee the blessed Son of God,
and counted the blood of the Cove-
nant

nant an unholy thing; how had I in
some sort done despite unto the spirit
of grace? yet even then, in despite of
all my most odious unworthynesse,
didst thou spread abroad thine arms
to receive me, yea, thou openedst thine
heart to let me in: O love passing not
knowledge only, but wonder also!
O mercy, not incident into any thing
lesse then infinite; nor, by any thing
lesse, comprehensible!

S E C T. 4.

*The wonderfull effects of the love of
Christ: His Incarnation.*

BUT, oh dear Lord, when from
the object of thy mercy, I cast
mine eyes upon the effects and im-
provement of thy divine favours; and
see what thy love hath drawn from
thee towards the sons of men, how am

I lost in a just amazement? It is that which fetcht thee down from the glory of the highest heavens, from the bosome of thine eternall Father to this lower world, the region of sorrow and death: It is that which (to the wonder of Angels) cloathed thee with this flesh of ours, and brought thee (who thoughtst it no robbery to be equall with God) to an estate lower then thine own creatures. Oh mercy transcending the admiration of all the glorious spirits of heaven, that God would be incarnate! Surely, that all those celestially powers should be re-
acted to either worms, or nothing; that all this goodly frame of creation should run back into its first confusion, or be reduced to one single atome; it is not so high a wonder as for God to become man: those changes (though the highest that nature is capable of) are yet but of things finite; this is of an infinite subject, with which the
most

most excellent of finite things can hold no proportion: Oh the great mystery of godlinesse; God manifested in the flesh, and seen of Angels: Those heavenly spirits had ever since they were made, seen his most glorious Deity, and adored him as their omnipotent Creator; but to see that God of spirits invested with flesh, was such a wonder, as had been enough (if their nature could have been capable of it) to have astonished even glory it self; And whether to see him that was their God so humbled below themselves, or to see humanity thus advanced above themselves, were the greater wonder to them, they only know: It was your foolish misprision, O ye ignorant *Lystrians*, that you took the servants for the Master; here only is it verified which you supposed) that God is come down to us in the likenesse of man, and as man conversed with men: what a dis-

nomi

disparagement do we think it was for the great Monarch of *Babylon*, for seven years together, as a beast to converse with the beasts of the field? Yet alas, beasts and men are fellow-creatures; made of one earth, drawing in the same ayre, returning (for their bodily part) to the same dust; symbolizing in many qualities, and in some, mutually transcending each others: so as here may seem to be some terms of a tolerable proportion; sith many men are in disposition too like unto beasts, and some beasts are in outward shape somewhat like unto men: But for him that was, and is, God, blessed for ever, eternall, infinite, incomprehensible, to put on flesh, and become a man amongst men, was to stoop below all possible disparities that heaven and earth can afford; Oh Saviour, the lower thine abasement was for us, the higher was the pitch of thy divine love to us.

S E C T. 5.

His love in his sufferings.

YET in this our humane condition there are degrees; One rules and glitters in all earthly glory; another sits despised in the dust; one passes the time of his life in much jollity and pleasure; another wears out his dayes in sorrow and discontentment; Blessed Jesu, since thou wouldst be a man, why wouldst thou not be the King of men? since thou wouldst come down to our earth, why wouldst thou not enjoy the best entertainment that the earth could yeeld thee? Yea, since thou who art the eternall Son of God, wouldst be the son of man, why didst thou not appear in a state like to the King of heaven, attended with the glorious retinue of blessed Angels; O yet greater

greater wonder of mercies; The same infinite love that brought thee down to the form of man, would also bring thee down, being man, to the form of a servant. So didst thou love man that thou wouldst take part with him of his misery, that he might take part with thee of thy blessedness: thou wouldst be poor to enrich us, thou wouldst be burdened for our ease, tempted for our victory, despised for our glory.

With what lesse then ravishment of spirit can I behold thee, who wert from everlasting clothed with glory and Majesty, wrapped in rags: thee, who fillest heaven and earth with the majesty of thy glory, cradled in a manger; thee, who art the God of power, fleeing in thy mothers arms from the rage of a weak man; thee, who art the God of *Israel*, driven to be nursed out of the bosome of thy Church; thee, who madest the heaven of heavens, busily working in the home-

homely trade of a foster-father; thee, who commandest the Devils to their chains, transported and tempted by that foul spirit; thee, who art God all-sufficient, exposed to hunger, thirst, wearineffe, danger, contempt, poverty, revilings, scourgings, persecution; thee, who art the just Judge of all the world, accused and condemned; thee, who art the Lord of life, dying upon the tree of shame and curse; thee, who art the eternall Son of God, struggling with thy Fathers wrath; thee, who hadst said, I and my Father are one, sweating drops of blood in thine agony, and crying out on the Crosse, My God, my God, why hast thou forsaken me? thee, who hast the keyes of hell, and of death, lying sealed up in another mans grave: Oh Saviour, which hath thy love to mankind carried thee: what sighs, and groans, and tears and blood, hast thou spent upon us wretched men? How dear a price

price hast thou paid for our ransom?
What raptures of spirit can be suffi-
cient for the admiration of thy so in-
finite mercy? Be thou swallowed up,
O my soul, in this depth of divine
love; and hate to spend thy thoughts
any more upon the base objects of
this wretched world, when thou hast
such a Saviour to take them up.

*And not mind words about him for his
redemption, and assistance. But how*

*should I magnify thee, who
before that man, or the world had*

His love in preparing heaven for me.

BUT O blessed Jesus, if from what
thou hast suffered for me, I shall
cast mine eyes upon what thou hast
done for my soul, how is my heart di-
vided betwixt the wonders of both,
and may I soon tell how great either
of them is, as whether of them is the
greatest. It is in thee that I was elected
from all eternity, and obtained to a

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glo-

glorious inheritance before there was a world: we are wont (O God) to marvell at, and blesse thy provident beneficence to the first man, that before thou wouldst bring him forth into the world, thou wert pleased to furnish such a world for him, so goodly an house over his head, so pleasant a Paradise under his feet, such variety of creatures round about him for his subjection, and attendance; But how should I magnifie thy mercy, who before that man, or that world had any being, hast so far loved me as to pre-ordain me to a place of blessednesse in that heaven which should be, and to make me a co-heir with thy Christ of thy glory: And oh, what an heaven is this that thou hast laid out for me: how resplendent, how transcendently glorious. Even that lower Paradise which thou providedst for the harbour of innocence and holinesse, was full of admirable beauty,

pleasure, magnificence, but if it be compared with this Paradise above, which thou hast prepared for the everlasting entertainment of restored souls, how mean and beggerly it was? Oh match too unequall, of the best peece of earth, with the highest state of the heaven of heavens. In the earthly Paradise I finde thine Angels, the Cherubim; but it was to keep man off from that Garden of Delight, and from the tree of life in the midst of it; but in this heavenly one I finde millions of thy Cherubim, and Seraphim rejoycing at mans blessednesse, and welcomming the glorified souls to their heaven: There I finde but the shadow of that, whereof the substance is here; There we were so possessed of life that yet we might forfeit it; here is life without all possibility of death: Temptation could finde accessse thither, here is nothing but a free and compleat fruition of blessed-

nesse; There were delights fit for
earthly bodies; here is glory more
then can be enjoyed of blessed souls.
That was watered with four streams,
muddy, and impetuous; in this is the
pure river of the water of life, clear
as Crystall, proceeding out of the
throne of God, and of the Lamb:
There I finde thee only walking in
in the cool of the day; here manife-
sting thy Majesty continually: There
I see only a most pleasant Orchard,
set with all manner of varieties of
flourishing and fruitfull plants; here
I finde also the City of God infinite-
ly rich and magnificent, the build-
ing of the wall of it, of Jasper, and the
City it self pure gold, like unto clear
glasse; and the foundations of the wall
garnished with all manner of precious
stones: All that I can here attain to
see, is the pavement of thy celestiall
habitation: and, Lord, how glorious
it is, how bespangled with glittering
stars;

starres; for number, for magnitude equally admirable. What is the least of them, but a world of light? and what are all of them, but a confluence of so many thousand worlds of beauty and brightnesse met in one firmament? And if this floor of thine heavenly Palace be thus richly set forth, oh, how infinite glory and magnificence must there needs be within? Thy chosen Vassell, that had the priviledge to be caught up thither, and to see that divine state, (whether with bodily, or mentall eyes) can expresse it no otherwise, then that it cannot possibly be expressed: No, Lord, it were not infinite if it could be uttered; Though his go beyond words; yet even these come far short also; He that saw it, sayes, Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.

S E C T. 7.

*His love in our redemption from death
and hell.*

YET is thy love, O Saviour, so much more to be magnified of me, in this purchased glory; when I cast down mine eyes, and look into that horrible gulf of torment, and eternall death, whence thou hast rescued my poor soul: Even out of the greatest contentment which this world is capable to afford unto mankinde, to be preferred to the joyes of heaven, is an unconceivable advantage; but from the depth of misery to be raised up unto the highest pitch of felicity, addes so much more to the blessing, as the evill from which we are delivered is more intolerable: Oh blessed Jesu, what an hell is this out of which thou hast freed me? what dreadfull
hor-

horror is here? what darknesse? what confusion? what anguish of souls that would, and cannot die? what howling, and yelling, and shrieking, and gnashing? what everlasting burnings? what never slaking tortures? what mercilesse fury of unvariable tormentors? what utter despair of any possibility of release? what exquisite-nesse, what infinitenesse of pains that cannot, yet must be endured? Oh God, if the impotent displeasure of weak men have devised so subtle engins of revenge upon their fellow-mortals, for but petty offences; how can we but think thine infinite justice and wisdom must have ordained such forms and wayes of punishment for hainous sins done against thee, as may be answerable to the violation of thy divine Majesty? Oh therefore the most fearfull and deplored condition of damned spirits, never to be ended, never to be abated;

H4.

Oh.

Oh those unquenchable flames;
 Oh that burning Tophet, deep and
 large; and those streams of brim-
 stone wherewith it is kindled; Oh
 that worm ever gnawing and tearing
 the heart, never dying, never sated:
 Oh ever-living death, oh ever remu-
 ing torments, oh never pitied, never
 intermitted damnation; From hence
 O Saviour, from hence it is that thou
 hast fetcht up my condemned soul;
 This is the place, this is the state out
 of which thou hast snatcht me up in-
 to thy heaven: Oh love and mercy
 more deep then those depths from
 which thou hast saved me, more high
 then that heaven to which thou hast
 advanced me.

S e e r.

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SECT. 8.

Christs love in giving us the guard of his Angels.

NOW whereas in my passage from this state of death towards the fruition of immortall glory, I am way-laid by a world of dangers; partly, through my own sinfull ap-
pense to miscarriages, and partly, through the assaults of my spirituall enemies, how hath thy tender love and compassion, O blessed Jesu, undertaken to secure my soul, from all these deadly perils; both without out, and within: without, by the guardance of thy blessed Angels: within, by the powerfull inoperation of thy good Spirit which thou hast given me? Oh that mine eyes could be opened with *Elishaes* seryant, that I might see those troops of heaven-

His,

ly

ly souldiers, those horses and chariots of fire, wherewith thou hast encompassed me! every one of which is able to chase away a whole host of the powers of darknesse: Who am I, Lord, who am I, that, upon thy gracious appointment, these glorious spirits should still watch over me in mine uprising, and down lying; in my going out, and coming in? that they should bear me in their arms, that they should shield me with their protection? Behold, such is their majesty and glory, that some of thy holiest servants have hardly been restrained from worshipping them; yet so great is thy love to man, as that thou hast ordained them to be ministering spirits, sent forth to minister for them who shall be heirs of salvation. Surely they are in nature far more excellent then man; as being spirituall substances, pure intelligences, meet to stand before the throne.

throne of thee the King of glory;
What a mercy then is this, that thou,
who wouldst humble thy self to be
lower then they, in the suscepcion of
our nature; art pleased to humble
them in their offices to the guardian-
ship of man, so far, as to call them the
Angels of thy little ones upon earth?
How hast thou blessed us, and how
should we blesse thee in so mighty, and
glorious attendants?

S E C T. 9.

His love in giving us his holy Spirit.

Neither hast thou, O God, meer-
ly turn'd us over to the protecti-
on of those tutelary spirits; but hast
held us still in thine own hand; ha-
ving not so strongly defended us with-
out, as thou hast done within; Since
that, is wrought by thine Angels,
this,

this, by thy Spirit; Oh the Sovereign and powerfull influences of thy holy Ghost; whereby we are furnished with all saving graces, strengthened against all temptations, heartned against all our doubts and fears; enabled both to resist, and overcome; and upon our victories, crowned. Oh divine bounty, far beyond the reach of wonder! So God (the Father) loved the world, that he gave his only begotten Son, that whosoever beleeve in him should not perish, but have everlasting life: So God the Son loved the world of his elect, that he gave unto them the holy Spirit of promise, whereby they are sealed unto the day of redemption; whereby according to the riches of his glory they are strengthened with might in the inner man; by the virtue whereof shed abroad in their hearts, they are enabled to cry, *Abba, Father.* Oh gifts, either of which are more worth then

then many worlds; yet through thy
goodnesse, O Lord, both of them mine:
how rich is my soul through thy di-
vine munificence, how overlaid with
mercies? How safe in thine Admigh-
ty tuition? How happy in thy bles-
sed possession? Now therefore I dare
in the might of my God, bid defiance
to all the gates of hell; Doe your
worst, O all ye principalities and pow-
ers, and rulers of the darknesse of
this world, and spirituell wickednesses
in high places; doe your worst; God
is mine, and I am his; I am above
your malice in the right of him whose
I am. It is true, I am weak, but he is
omnipotent; I am sinfull, but he is
infinite holinesse; that power, that ho-
linesse in his gracious application is
mine; It is my Saviours love that
hath made this happy exchange of his
righteousnesse for my sin; of his pow-
er for my infirmity; Who then shall
lay any thing to the charge of Gods
electe

elect? It is God that justifieth: Who shall separate us from the love of Christ? Shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? Nay, in all these things we are more then conquerours through him that loved us: So as, neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Lo, where this love is placed; were it our love of God, how easily might the power of a prevalent temptation separate us from it, or it from us; for, alas, what hold is to be taken of our affections, which, like unto water, are so much more apt to freez because they have been heated; but it is the love of God to us in Christ Jesus, which is ever as himself constant and
eter-

eternall: He can no more cease to love us, then to be himself; he cannot but be unchangeable, we cannot but be happy.

S E C T. 10.

Our sense and improvement of Christs love in all the former particulars: and first, in respect of the inequality of the persons.

ALL this, O dear Jesu, hast thou done, all this hast thou suffered for men; And oh now for an heart that might be some wayes answerable to thy mercies! Surely, even good natures hate to be in debt for love; and are ready to repay favours with interest; Oh for a soul sick of love, yea sick unto death! why should I, how can I be any otherwise, any whit lesse affected, O Saviour

Saviour: this only sicknesse is my health, this death is my life, and not to be thus sick, is to be dead in sins and trespasses. I am rock and not flesh, if I be not wounded with these heavenly darts: Ardent affection is apt to attract love even where is little or no beauty; and excellent beauty is no lesse apt to enflame the heart where there is no answer of affection; but when these two meet together, what breast can hold against them? and here they are both in an eminent degree. Thou canst say, even of thy poor Church (though labouring under many imperfections) Thou hast ravished my heart; my sister, my Spouse, thou hast ravished my heart with one of thine eyes, with one chain of thy neck; how fair is thy love, my sister, my Spouse? And canst thou, O blessed Saviour be so taken with the incurious and homely features of thy faithful ones; and shall not we much more be altogether enamoured of
things

thyne absolute and divine beauty: of whom every beleeving soul can say; my beloved is white and ruddy, the chiefest among ten thousand; his head is as the most fine gold; his eyes are as the eyes of doves by the rivers of waters; his cheeks are as a bed of spices, as sweet flowers; his lips like lillies, dropping sweet smelling myrrhe, &c. It hath pleased thee, O Lord, out of the sweet ravishments of thy heavenly love, to say to thy poor Church, Turn away thine eyes from me, for they have overcome me; but oh let me say unto thee; Turn thine eyes to me, that they may overcome me; I would be thus ravished, thus overcome; I would be thus ravish, thus overcome, I would be thus out of my self, that I might be all in thee.

Thou lovedst me before I had beeing; Let me now that I have a beeing be wholly taken up with thy love; Let me set all my soul upon thee that gavest

gavest me being ; upon thee who art the eternall, and absolute Self-being; who hast said, and only could say, I am that I am ; Alas, Lord, we are nothing but what thou wilt have us; and cease to be when thou callest in that breath of life which thou hast lent us; thou art that incomprehensibly glorious, and infinite self-existing Spirit, from eternity, in eternity, to eternity; in, and from whom all things are: It is thy wonderfull mercy that thou wouldst condescend so low, as to vouchsafe to be loved of my wretchednesse, of whom thou mightest justly require and expect nothing but terrour and trembling. It is my happiness that I may be allowed to love a Majesty so infinitely glorious: Oh let me not be so far wanting to my own felicity, as to be lesse then ravished with thy love.

S E C T.

S E C T. II.

A further inforcement of our love to Christ in respect of our unworthiness and his sufferings, and prepared glory.

THOU lovedst me when I was deformed, loathly, forlorn, and miserable; shall I not now love thee when thou hast freed me, and deckt me with the ornaments of thy Graces? Lord Jesu, who should enjoy the fruit of thine own favours but thy self? How shamefully injurious were it, that when thou hast trimm'd up my soul, it should prostitute it self to the love of the world? Ohtake my heart to thee alone; possess thy self of that which none can claim but thy self.

Thou lovedst me when I was a professed rebell against thee, and receivedst me not to mercy only, but to the

the indearment of a subject, a servant, a son; where should I place the improvement of the thankfull affections of my loyalty and duty but upon thee?

Thou, O God, hast so loved us, that thou wouldst become the Son of man for our sakes, that we who are the sons of men might become the sons of God; Oh that we could put off the man, to put on Christ; that we would neglect and hate our selves for thee that hast so dearly loved us as to lay aside thine heavenly glory for us!

How shall I be vile enough, O Saviour, for thee, who for my sake (being the Lord of life and glory) wouldst take upon thee the shape of a servant: How should I welcome that poverty which thy choice hath sanctified: How resolutely shall I grapple with the temptations of that enemy, whom thou hast foiled for me? How

chear-

cheerfully should I passe through
those miseries and that death, which
thou hast sweetned: With what
comfortable assurance shall I look up
on the face of that mercifull Justice
which thou hast satisfied: But oh
what a blessed inheritance hast thou in
this infinite love provided for me:
an inheritance incorruptible, and un-
defiled, and that fadeth not away, re-
served in heaven for me, so as when
my earthly house of this Tabernacle
shall be dissolved, I have a building
of God, an house not made with
hands, eternall in the heavens: An
house: Yea, a Palace of heavenly
state and magnificence; neither is it
lesse then a kingdome that abides there
for me: a kingdome so much more
above these worldly Monarchies, as
heaven is above this clod of earth.
Now, Lord, what conceits, what affec-
tions of mine can be in the least for-
answerable to so transcendent mercy?
If

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If some friend shall have been pleased to bestow some mean Legacy upon me; or shall have feoffed me in some few acres of his Land; how deeply do I finde my self obliged to the love and memory of so kinde a Benefactor? O then, Lord, how can my soul be capable of those thoughts and dispositions, which may reach to the least proportion of thine infinite bounty, who of a poor worm on earth, hast made me an heir of the kingdome of heaven? Wo is me, how subject are these earthly principalities to hazard, and mutability, whether through death, or insurrection; but this Crown which thou hast laid up for me is immarcescible; and shall sit immovably fast upon my head, not for years, not for millions of ages, but for all eternity; Oh let it be my heaven here below, in the meanwhile, to live in a perpetuall fruition of thee, and to begin those Al-

lelu-

lelujahs to thee here, which shall be as endlesse as thy mercy, and my blessednesse.

S E C T. I.

The improvement of our love to Christ for the mercy of his deliverance, of the tuition of his Angels, of the powerfull working of his good Spirit.

HAdst thou been pleased to have translated me from thy former Paradise, the most delightfull seat of mans originall integrity and happinesse, to the glory of the highest heaven, the preferment had been infinitely gracious; but to bring my soul from the nethermost hell and to place it among the Chöre of Angels, doubles the thank of thy mercy, and the measure of my obligation: How
thank-

thankfull was thy Prophet but to an *Ebedmelech*, that by a cord and rags let down into that dark dungeon, helpt him out of that uncomfortable pit wherein he was lodged; yet, what was there but a little cold, hunger, stench, closenesse, obscurity? Lord, how should I blesse thee, that hast fetcht my soul from that pit of eternall horrour, from that lake of fire and brimstone, from the everlasting torments of the damned, wherein I had deserved to perish for ever? I will sing of thy power, unto thee, O my strength, will I sing: for God is my deliverer, and the God of my mercie.

But, O Lord, if yet thou shouldst leave me in my own hands, where were I: how easily should I be robbed of thee with every temptation: how should I be made the scorn and insultation of men and devils? It is thy wonderfull mercy that thou hast given
 thine

thine Angels charge over me; Those
Angels great in power, and glorious
in Majesty are my sure (though in-
visible) guard: O blessed Jesu, what
an honour, what a safety is this, that
those heavenly spirits which attend
thy throne should be my champions;
Those that ministred to thee after
thy temptation, are ready to assist and
relieve me in mine; they can neither
neglect their charge, because they
are perfectly holy, nor fail of their
victory, because they are (under thee)
the most powerfull. I see you, O ye
blessed Guardians, I see you by the
eye of my faith, no lesse truly, then
the eye of my sense sees my bodily at-
endants; I do truly (though spiritu-
ally) feel your presence by your gra-
cious operations, in upon, and for me;
and I do heartily blesse my God and
yours, for you, and for those saving
offices that (through his mercifull ap-
pointment) you ever do for my soule.

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But

But as it was with thine *Israelites* of old, that it would not content them that thou promisedst, and wouldst send thine Angell before them, to bring them into the Land flowing with milk and honey, unlesse thy presence, O Lord, should also go along with them; so is it still with me and all thine, wert not thou with, and in us, what could thine Angels do for us? In thee it is that they move and are; The same infinite Spirit which works in, and by them, works also in me: From thee it is, O thou blessed and eternall Spirit, that I have any stirrings of holy motions, any breathings of good desires, any life of grace, any will to resist, any power to overcome evil; It is thou, O God, that girdest me with strength unto battell; thou hast given me the shield of thy salvation; thy right hand hath holden me up; thou hast also given me the necks of mine enemies.

mies. Glory and praise be to thee, O Lord, which alwaies causest us to triumph in Christ; who crownest us with loving kindnesse, and tender mercies; and hast not held us short of the best of thy favours.

Truly, Lord, hadst thou given us but a meer being, as thou hast done to the lowest rank of thy creatures, it had been more then thou owest us: more then ever we could be able to requite to thy divine bounty; for every being is good, and the least degree of good is farre above our worthiness. But, that to our being thou hast added life, it is yet an higher measure of thy mercy; for certainly, of thy common favours, life is the most precious; yet this is such a benefit as may be had and not perceived; for even the plants of the earth live and feel it not; that to our life therefore thou hast made a further accession of sense, it is yet a larger improvement of thy

beneficence: for this faculty hath some power to manage life; and makes it capable to affect those means which may tend to the preservation of it, and to decline the contrary; but this is no other then the brute creatures enjoy equally with us, and some of them beyond us: that therefore to our sense thou hast blessed us with a further addition of reason, it is yet an higher pitch of munificence; for hereby we are men; and, as such, are able to attain some knowledge of thee our Creator, to observe the motions of the heavens, to search into the natures of our fellow-creatures, to passe judgement upon actions, and events, and to transact these earthly affairs to our own best advantage. But when all this is done, we were to us if we were but men; for our corrupted reason renders us of all creatures the most miserable: that therefore to our reason thou hast superadded faith; to our nature

nature grace; and of men hast made us Christians; and to us, as such, hast given thy Christ; thy Spirit; and thereby made us of enemies, sons, and heirs; co-heirs with Christ of thine eternall and most glorious kingdome of heaven; yea, hast incorporated us into thy self, and made us one spirit with thee our God; Lord, what room can there be possibly in these strait and narrow hearts of ours for a due admiration of thy transcendent love and mercy? I am swallowed up, O God, I am willingly swallowed up in this bottomelesse abyss of thine infinite love; and there let me dwell in a perpetuall ravishment of spirit, till being freed from this clog of earth, and filled with the fulness of Christ, I shall be admitted to enjoy that, which I cannot now reach to wonder at, thine incomprehensible blisse, and glory which thou laid up in the highest heavens for them that love thee,

in the blessed communion of all thy
Saints, and Angels, thy Cherubim,
and Seraphim, Thrones, Dominions,
and Principalities, and Powers; in
the beatificall presence of thee the
ever-living God, the eternall Father
of Spirits, Father, Son, holy Ghost,
one infinite Deity, in three, co-essenti-
ally, co-eternally, co-equally glorious
persons; To whom be blessing, ho-
nour, glory, and power for ever and
ever. *Amen, Allelujah.*

THE

THE
CHRISTIAN,
LAID
Forth in his whole
DISPOSITION
AND
CARRIAGE.

By *J. H. D. D. B. N.*

London, Printed by E. Cotes, for
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AN

 An Exhortary Preface to the Chri-
 stian Reader.

UP of infallible rules and long
 experience have I gathered up
 this true character of a Chri-
 stian : A labour (some will think) might
 have been well spared : Every man pro-
 fesses both to know and act this part ;
 Who is there that would not be angry,
 if but a question should be made either
 of his skill, or interest ? Surely, since
 the first name given at Antioch, all
 the believing world hath been ambiti-
 ous of the honour of it ; how happy
 were it, if all that are willing to wear
 the livery, were as ready to do the ser-
 vice. But it falls out here, as in the case
 of all things that are at once honourable,
 and difficult, every one affects the ti-
 tle, few labour for the truth of the ac-
 chievement. Having therefore leisure
 enough to look about me, and finding
the world too prone to this worst kinde

of hypocrisie, I have made this true draught, not more for direction, then for tryall. Let no man view these lines as a stranger; but when he looks in this glasse, let him ask his heart whether this be his own face; yea, rather when he sees this face, let him examine his heart whether both of them agree with their pattern. And where he findes his failings, (as who shall not?) let him strive to amend them; and never give over, whiles he is any way lesse fair then his copy.

In the mean time, I would it were lesse easie, by these rules, to judg even of others besides our selves; or, that it were uncharitable to say, there are many Professors, few Christians; If words and forms might carry it, Christ would have Clients enow: but if holinesse of disposition, and uprightness of carriage must be the proof, woe is me, In the midst of the Land, among the people, there is as the shaking of an Olive tree, and as

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the gleaning Grapes where the Vintage is done. (Esai. 24. 13.) For where is the man hath obtained the mastery of his corrupt affections, and to be the Lord of his unruly appetite? that hath his heart in heaven, whiles his living car-kasse is stirring here upon earth? that can see the invisible, and secretly enjoy that Saviour, to whom he is spiritually united? That hath subdued his will and reason to his beleef; that fears nothing but God; loves nothing but goodnesse; hates nothing but sin; rejoyceth in none but true blessings: Whose faith triumphs over the world; whose hope is anchored in heaven: whose charity knows no lesse bounds then God, and men: whose humi-lity represents him as vile to himself, as he is honorable in the reputation of God; who is wise heaven-ward; however he passes with the world; who dares be no other then just, whether he win or lose; who is frugally liberall, discreetly courageous, hotly temperate; who is ever a
thriftly

christy manager of his houres, so dividing the day betwixt his God, and his Vocation, that neither shall finde fault with a just neglect, or an unjust partiality: whose recreations are harmlesse, honest, warrantable, such as may refresh nature, not debauch it: whose diet is regulated by health, not by pleasure, as one whose table shall be no altar to his belly, nor snare to his soul: who in his seasonable repose lies down, and awakes with God, caring only to relieve his spirits; not to cherish sloth. Whose carriage is meek, gentle, compliant, beneficiall in whatsoever station; in Magistracy unpartially just; in the Ministry conscientiously faithful; in the rule of his family wisely provident, and religiously exemplary; Shortly, who is a discreet and loving yoke-fellow, a tender and pious parent, a dutious and awfull sonne: an humble and obsequious servant, an obedient and loyall subject. Whose heart is constantly sessed
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in the main truths of Christian Religion, so as he cannot be removed; in litigious points, neither too credulous, nor too peremptory: whose discourse is such as may be meet for the expressions of a tongue that belongs to a sound, godly, and charitable heart; whose breast continually burnes with the heavenly fire of an holy devotion; whose painfull sufferings are overcome with patience, and chearfull resolutions; whose conflicts are attended with undaunted courage, and crowned with an happy victory: Lastly, whose death is not so full of fear and anguish, as of strong consolations in that Saviour, who hath overcome and sweetened it; nor of so much dreadfulness in it selfe, as of joy in the present expectation of that blessed issue of a glorious immortality, which instantly succeeds it. Such is the Christian whom we doe here characterize, and
commend.

commend to the world both for try-
all, and imitation; neither know I
which of these many qualifications
can be missing in that soul, who layes
a just claim to Christ, his Redeemer.
Take your hearts to task, therefore
my dear brethren, into whose hands
soever these lines shall come: and,
as you desire to have peace at the
last, ransack them thoroughly; not
contenting your selves with a per-
functory, and fashionable over-sight
(which will one day leave you irre-
mediably miserable) but so search, as
those that resolve not to give over
till you finde these gracious disposi-
tions in your bosoms, which I have
here described to you: so shall we be,
and make each other happy in the
successe of our holy labours; which
the God of heaven blesse in both our
hands, to his owne glory; and our
mutual comfort in the day of the appea-
ring of our Lord Jesus Christ, Amen.

T H E



THE CHRISTIAN.

SECT. I.

His Disposition.

THE Christian is a man and more; an earthly Saint, an Angell cloathed in flesh; the only lawfull Image of his Maker, and Redeemer; the abstract of Gods Church on earth: a modell of heaven made up in clay; the living Temple of the holy Ghost. For his disposition, it hath in it as much of heaven, as his earth may make room for; He were
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not a man, if he were quite free from corrupt affections; but these he masters, and keeps in with a strait hand; and if at any time they grow testy and headstrong, he breaks them with a severe discipline, and will rather punish himself, then not tame them; He checks his appetite with discreet, but strong denials, and forbears to pamper nature, lest it grow wanton, and impetuous; He walks on earth, but converses in heaven; having his eyes fixed on the invisible, and enjoying a sweet communion with his God, and Saviour; Whiles all the rest of the world sits in darknesse, he lives in a perpetuall light; the heaven of heavens is open to none but him; thither his eye pierceth, and beholds those beams of inaccessible glory, which shine in no face but his: The deep mysteries of godlinesse which to the great Clerks of the world are as a book clasped

clasped and sealed up, lye open before him fair and legible; and whiles those book-men know whom they have heard of, he knowes whom he hath beleevd: He will not suffer his Saviour to be ever out of his eye; and if through some worldly interceptions, he lose the sight of that blessed object for a time, he zealously retrives him, not without an angry check of his own mis-carriage; and is now so much the more fixed by his former slackning; so as he will henceforth sooner part with his soul, then his Redeemer. The termes of entirenesse wherein he stands with the Lord of life, are such as he can feel; but cannot expresse, though hee should borrow the language of Angels: it is enough that they two are one spirit: His reason is willingly captivated to his faith; his will to his reason; and his affections to both: He fears nothing that he sees
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in comparison of that which he sees not; and displeasure is more dreadfull to him then smart: Good is the adequate object of his love; which he duly proportions according to the degrees of its eminence; affecting the chief good, not without a certain ravishment of spirit; the lesser with a wise and holy moderation. Whether he do more hate sin, or the evill spirit that suggests it, is a question; Earthly contents are too mean grounds whereon to raise his joy; these, as he baulks not when they meet him in his way, so he doth not too eagerly pursue; he may taste of them, but so, as he had rather fast then surfeit. He is not insensible of those losses which casualty, or enmity may inflict; but that which lies most heavily upon his heart, is his sin: This makes his sleep short and troublesome, his meals stomachlesse, his recreations listlesse; his every thing, tedious; till
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he finde his soul acquitted by his great Surety in heaven: which done, he feels more peace and pleasure in his calm, then he found horror in the tempest. His heart is the store-house of most precious graces: That faith whereby his soul is established, triumphs over the world, whether it allure, or threaten; and bids defiance to all the powers of darknesse; not fearing to be foiled by any opposition: His hope cannot be discouraged with the greatest difficulties; but bears up against naturall impossibilities; and knows how to reconcile contradictions; His charity is both extensive, and fervent; barring out no one that bears the face of a man; but pouring out it self upon the household of faith; that studies good constructions of men, and actions; and keeps it self free both from suspicion, and censure: Grace doth not more exalt him, then his humi-

humility depresses him : Were it not for that Christ who dwels in him, he could think himself the meanest of all creatures; now, he knows he may not disparage the Deity of him, by whom he is so gloriously inhabited; in whose only right he can be as great in his own thoughts, as he is despicable in the eyes of the world. He is wise to Godward, however it be with him for the world; and well knowing he cannot serve two masters, he cleaves to the better; making choice of that good part which can never be taken from him; not so much regarding to get that which he cannot keep, as to possess himself of that good which he cannot lose. He is just in all his dealings with men; hating to thrive by injury, and oppression; and will rather leave behind something of his own, then filch from anothers heap. He is not close-fisted, where there is just occasion of his distribution; willingly parting

parting with those metals which he regards only for use; not caring for either their colour, or substance; earth is to him no other then it self, in what hiew so ever it appeareth. In every good cause he is bold as a Lion; and can neither fear faces, nor shrink at dangers: and is rather heartned with opposition, pressing so much the more where he finds a large door open, and many adversaries; and when he must suffer, doth as resolutely stoop, as he did before valiantly resist. He is holly temperate in the use of all Gods blessings, as knowing by whom they are given, and to what end; neither dares either to mis-lay them, or to mis-spend them lavishly: as duly weighing upon what termes he receives them; and fore-expecting an account. Such an hand doth he carry upon his pleasures and delights, that they run not away with him; he knows how to slacken the reins without a
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debauched kind of dissoluteness, and how to straiten them without a sullen rigour.

SECT. 2.

His expence of the day.

HE lives as a man that hath borrowed his time, and challenges not to be an owner of it; caring to spend the day in a gracious and well-governed thrift; His first mornings task, after he hath lifted up his heart to that God who gives his beloved sleep, shall be to put himself into a due posture, wherein to entertain himself, and the whole day: which shall be done, if he shall effectually work his thoughts to a right apprehension of his God, of himself, of all that may concern him. The true posture of a Christian then, is this; He sees still hea-

heaven open to him, and beholds and admires the light inaccessible; he sees the all-glorious God ever before him; the Angels of God about him; the evill spirits aloof off enviously groyn- ing, and repining at him; the world under his feet, willing to rebell, but forced to be subject; the good crea- tures ready to tender their service to him; and is accordingly affected to all these; he sees heaven open with joy and desire of fruition; he sees God with an adoring awfulnessse; he sees the Angels with a thankfull acknowledgement, and care not to offend them; he sees the evill spirits with hatred and watchfull indignation; he sees the world with an holy imperiousnesse, commanding it for use, and scorning to stoop to it for observance; Lastly, he sees the good creatures, with gratula- tion, and care to improve them to the advantage of him that lent them.

Having thus gathered up his
thoughts,

thoughts, and found where he is, he may now be fit for his constant devotion; which he falls upon, not without a trembling veneration of that infinite and incomprehensible Majesty, before whom he is prostrate; now he climbs up into that heaven, which he before did but behold; and solemnly pours out his soul in hearty thanksgivings, and humble supplications into the bosome of the Almighty; wherein his awe is so tempered with his faith, that whiles he labours under the sense of his own vilenesse, he is raised up in the confidence of an infinite mercy; now he renues his feeling interest in the Lord Jesus Christ his blessed Redeemer, and labours to get in every breath new pledges of his gracious entirenesse; so seasoning his heart with these earnest thoughts of piety, as that they stick by him all the day after.

Having

Having thus begun with his God, and begg'd his blessing : he now finds time to addresse himself to the works of his calling, To live without any vocation, to live in an unwarrantable vocation, not to labour in the vocation wherein he lives, are things which his soul hateth. These businesses of his calling therefore, he followes with a willing and contented industry ; not as forced to it by the necessity of humane Laws, or as urged by the Law of necessity, out of the sense or fear of want: nor yet contrarily, out of an eager desire of enriching himself in his estate, but in a conscionable obedience to that God who hath made man to labour as the sparks to flye upward, and hath laid it upon him both as a punishment, and charge : In the sweat of thy brows shalt thou eat thy bread. In an humble alacrity he walks on in the way, wherein his God hath set him; yet not, the while, so intent upon his hands, as not to tend his heart ; which he lifts

up in frequent ejaculations to that God, to whom he desires to be approved in all his endeavours; ascribing all the thanks both of his ability, and successe to that omnipotent hand: If he meet with any rubs of difficulty in his way, hee knows who sent them, and who can remove them; not neglecting any prudentiall means of remedy, he is not to seek for an higher redresse.

If he have occasion of trading with others; his will may not be the rule of his gain, but his conscience; neither dares he strive for what he can get, but what he ought: Equity is here the Clerk of the Market, and the measure which he would have others mete out to himself, is the standard whereby he desires to be tryed in his mensurations to all other. He hates to hoise prices upon occasion of his neighbours need; and to take the advantage of forsakes by the clock. He is not such a slave to his trade, as not to spare an hour to his

his soul; neither dares he so lavish as utterly to neglect his charge upon whatever pretence of pleasure, or devotion. Shortly, he takes his work at the hand of God, and leaves it with him: humbly offering up his services to his great Master in heaven, and after all his labour sits comfortably down in the conscience of having faithfully done his task, though not without the intervention of many infirmities.

S E C T. 3.*His Recreations.*

HIS recreations (for even these humane frailty will sometimes call for) are such, as may be meet relaxatiōs to a mind over-bent, and a body tired with honest and holy employments; safe, inoffensive, and for time and measure fitly proportioned to the occasion; like unto soft musick betwixt two long and stirring Acts; like unto

some quick and savory sauce to a list-
lesse, and cloyed stomach; like unto a
sweet nap after an over-watching. He
is far from those delights that may
effeminate, or corrupt the mind; ab-
horring to sit by those pleasures, from
which he shall not rise better: He hates
to turn pastime into trade; not abiding
to spend more time in whetting, then
till his edge be sharp; In the height of
his delectations he knows to enjoy
God; from whom as he fetches his
allowance, so he craves and expects a
gracious acceptation, even whē he lets
himself most loose. And if at any time
he have gone beyond his measure, he
chides himself for the excessse, and is
so much the more carefull ever after to
keep within compasse. He can onely
make a kind of use of those content-
ments, wherewith light minds are
transported: and can manage his dis-
ports without passion, and leave a loser
without regret. A smile to him is as
much as a loud laughter to the world-
ling;

ling; neither doth he entertain mirth as his ordinary attendant, but as his retainer to wait upon his Serior's occasions: and finally, so rejoyceth, as if he rejoyced not.

SECT. 4. *His meals.*

HIS meals are such as nature requires, and grace moderates, not pinching himself with a penurious niggardlinesse, nor pampering himself with a wanton excesse: His palate is the least part of his care; so as his fare may be wholesome, he stands not upon delicacy. He dares not put his hand to the dish till he have lookt up to the owner; and hates to put one morsell into his mouth, unblest; and knows it his duty to give thanks for what he hath paid for; as well considering, that neither the meat that he eats, nor the hand and mouth that receives it, nor the mawe that digests it, nor the metall that buies it, is of his own making:

And now having fed his belly, not his eye, he rises from his board, satisfied, not gluttoned; and so bestirs himself upon his calling, as a man not more unwieldy by his repast, but more chearfull; and as one that would be loth his gut should be any hindrance to his brain, or to his hand.

If he shall have occasion to entertain himself and his friends more liberally, he dares not lose himself in his feast; he can be soberly merry, and wisely free; only in this he is willing not to be his own man, in that he gives himself for the time to his guests. His Cator is friendly thrift; and Temperance keeps the boards end, and carves to every one the best measure of enough; As for his own diet, when he is invited to a tempting variety, he puts his knife to his throat; neither dares he feed without feare, as knowing who overlooks him: Obscenity, detraction, scurrility, are barred from his table; neither do any words sound there that are

are lesse savoury then the dishes. Lastly, he so feeds, as if he sought for health in those viands, and not pleasure; as if he did eat to live; and rises not more replenished with food, then with thankfulness.

SECT. 12. *His nights rest.*

IN a due season he betakes himself to his rest, he presumes not to alter the Ordinance of day, and night, nor dares confound, where distinction is made by his Maker; It is not with him as with the brute creatures, that have nothing to look after but the meer obedience of nature; he doth not therefore lay himself down as the swine in the sty, or a dog in the kennell, without any further preface to his desired sleep, but improves those faculties which he is now closing up, to a meet preparation for an holy repose; for which purpose, he first casts back his eye to the now-expired day; and

seriously considers how he hath spent it, and will be sure to make his reckonings even with his God, before he part. Then he lifts up his eyes and his heart to that God, who hath made the night for man to rest in, and recommends himselfe earnestly to his blessed protection: and then closeth his eyes in peace, not without a serious meditation of his last rest; his bed represents to him, his grave; his linnen, his winding sheet; his sleep, death; the night, the many days of darknesse: and shortly, he so composeth his Soule, as if he lookt not to wake till the morning of the resurrection: After which if he sleep, he is thankfully cheerefull; if he sleep not, his reins chasten, and instruct him in the night season: and if sleep be out of his eyes, yet God and his Angels are not: Whensoever he awakes, in those hands he finds himself, and therefore rests sweetly, even when he sleeps not. His very dreams, however vain, or troublesome, are not to him

alto-

altogether unprofitable, for they serve to bewray not only his bodily temper, but his spirituall weaknesse, which his waking resolutions shall endeavour to correct.

He so applies himselfe to his pillow, as a man that meant not to be drowned in sleep, but refreshed; not limiting his rest by the insatiable lust of a sluggish and drowzie stupidnesse, but by the exigence of his health, and habilitation to his calling; and rises from it (not too late) with more appetite to his work, then to a second slumber; chearfully devoting the strength renewed by his late rest, to the honour and service of the giver.

S E C T. II. *His carriage.*

HIS carriage is not strange, insolent, surly, and overly contemptuous, but familiarly meek, humble, courteous: as knowing what mold he is made of; and not knowing any worse

man then himself; He hath an hand ready upon every occasion to be helpfull to his neighbour; as if he thought himself made to do good; He hates to sell his breath to his friend, where his advice may be usefull; neither is more ambitious of any thing under heaven, then of doing good offices; It is his happineffe if he can reconcile quarrels, and make peace between dissenting friends. When he is chosen an Umpire, he will be sure to cut even betwixt both parties; and commonly displeaseth both, that he may wrong neither; if he be called forth to Magistracy, he puts off all private interests, and commands friendship to give place to justice; Now he knows no counsels, no enemies; neither counsels for favour, nor enemies for revenge; but looks right forward to the cause, without squinting aside to the persons. No flattery can keep him from browbeating of vice; no fear can work him to discourage vertue: Where severity

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is requisite, he hates to enjoy anothers punishment; and where mercy may be more prevalent, he hates to use severity: Power doth not render him imperious and oppressive, but rather humbles him in the awfull expectation of his account.

If he be called to the honour of Gods Embasie to his people, he dares not but be faithfull in delivering that sacred Message, he cannot now either fear faces, or respect persons; it is equally odious to him to hide and smother any of Gods counsel, and to foist in any of his own to suppress truth and to adulterate it; He speaks not himself, but Christ, and labours not to tickle the ear, but to save soules: So doth he goe before his flock as one that means to feed them no lesse by his example, then by his doctrine; and would condemn himself, if he did not live the Gospel, as well as preach it; He is neither too austere in his retirednesse, nor too good-cheap in his sociable.

ableness, but carries so given an hand that his discreet affableness may be free from contempt, and that he may win his people with a loving conversation; If any of his charge be miscarried into an error of opinion, he labours to reclaim him by the Spirit of meekness; so as the mis-guided may receive nothing but love in his zealous conviction; if any be drawn into a vicious course of life, he fetches him back with a gentle, yet powerfull hand; by an holy importunity, working the offender to a sense of his owne danger, and to a saving penitence.

Is he the master of a family? he dares not be a Lion in his own house; cruelly tyrannizing over his meanest drudge: but so moderately exercises his power, as knowing himself to be his apprentices fellow-servant; He is the mouth of his family to God, in his dayly devotions; offering up for them the calves of his lips, in his morning
family and

and evening sacrifice and the mouth of God unto them in his wholesome instructions, and al godly admonitions he goes before them in good examples of piety; and holy conversation, and so governs, as one that hath more then meer bodies committed to his charge.

Is he the husband of a wife? He carries his y oak even; not laying too much weight upon the weaker neck; His helper argues him the principall; and he so knows it; that he makes a wise use of his just inequality: so remembering himself to be the superiour, as that he can be no other then one flesh: He maintains therefore his moderate authority with a conjugall love, so holding up the right of his sexe, that in the mean time he doth not violently clash with the britler vessel: As his choice was not made by weight, or by the voice, or by the view of the hide, but for pure affection grounded upon vertue; so the same regards hold

hold him close to a constant continuance of his chaste love; which can never yeeld either to change or intermission.

Is he a father of children? he looks upon them as more Gods then his own; and governs them accordingly: He knows it is only their worse part which they have received from his loins, their diviner half is from the father of lights, and is now become the main part of his charge. As God gave them to him, and to the world by him: so his chief care is, that they may be begotten again to God; that they may put off that corrupt nature which they took from him, and be made partakers of that divine nature which is given them in their regeneration. For this cause he trains them up in all vertuous and religious education: he sets them in their way, corrects their exorbitances, restraines their wilde desires, and labours to frame them to all holy dispositions; and so bestows his fatherly

therly care upon, and for them, as one that had rather they should be good then rich, and would with them rather dead, then debauched: he neglects not al honest means of their provision, but the highest point he aims at, is to leave God their patrimony. In the choice of their calling, or match, he propounds, but forces not, as knowing they have also wils of their own, which it is fitter for him to bow, then to break. Is he a son? he is such as may be fit to proceed from such loins.

Is he a servant? he cannot but be officious: for he must please two masters, though one under, not against the other; when his visible master sees him not, he knowes he cannot be out of the eye of the invisible; and therefore dares not be either negligent, or unfaithfull. The work that he undertakes, he goes through, not out of fear, but out of conscience, and would doe his businesse no otherwise then well, though he served a blind master;

He

He is no blab of the defects | at home,
and where he cannot defend, 'tis ready
to excuse : He yeelds patiently to a
just reproof, and answers with an
humble silence : and is more carefull
not to deserve, then to avoid stripes.

Is he a subject ? He is awfully af-
fected to Sovereignty, as knowing by
whom the powers are ordained ; He
dares not curse the King, no not in his
thought ; nor revile the Ruler of his
people, though justly faulty : much
lesse dare he slander the footsteps of
Gods anointed. He submits not only
for wrath, but also for conscience sake,
to every Ordinance of God, yea,
to every Ordinance of man for the
Lords sake ; not daring to disobey
in regard of the oath of God ; If he
have reacht forth his hand to cut off
but the skirt of the Royall robe, his
heart smites him : He is a true payma-
ster, and willingly renders tribute to
whom tribute, custome to whom cu-
stome, honour to whom honour is due,
and

and justly divides his duties betwixt God and *Cesar*.

Finally, in what ever relation he stands, he is diligent, faithfull, conscientious, observant of his rule, and carefull to be approved such, both to God and men.

S E C T. 7.

His resolution in matter of Religion.

HE hath fully informed himself of all the necessary points of religion; and is so firmly grounded in those fundamentall and saving truths, that he cannot be carried about with every wind of doctrine; as for collaterall and umateriall verities, he neither despiseth, nor yet doth too eagerly pursue them; He lists not to take opinions upon trust; neither dares absolutely follow any guide, but those who he knows could not erre; He is ever suspicious of new faces of Theologicall truths, and cannot think it safe

to walk in untroden paths : Matters of speculation are not unwelcome to him; but his chief care is to reduce his knowledge to practise, and therefore he holds nothing his own, but what his heart hath appropriated, and his life acted : He dares not be too much wedded to his own conceit ; and hath so much humility, as to think the whole Church of Christ upon earth wiser then himself ; However he be a great lover of constancy, yet upon better reason he can change his mind in some litigious, and un-importing truths, and can be silent where he must dissent.

S E C T. 8. His discourse.

HIS discourse is grave, discreet, pertinent, free from vanity, free from offence ; In secular occasions nothing fals from him but seasonable and well-advised truths ; In spiritually, his speech is such, as both argues grace, and

and works it: No foul and unfavoury breath proceeds out of his lips; which he abides not to be tainted with any rotten communication, with any slanderous detraction: If in a friendly merriment he let his tongue loose to an harmlesse urbanity, that is the furthest he dares goe; scorning to come within the verge of a base scurrility.

He is not apt to spend himself in censures, but as for revilings, and cursed speakings against God, or men, those his soul abhorreth. He knowes to reserve his thoughts by locking them up in his bosome under a safe silence, and when he must speak, dares not be too free of his tongue, as well knowing that in the multitude of words there wanteth not sinne. His speeches are no other then seasonable, and well fitted both to the person, and occasion; Jigges at a funerall, Lamentations at a feast, holy counsell to scorner, discouragements to the dejected, and applau-

plauses to the prophane, are hatefull to him; He meddles not with other mens matters, much lesse with affairs of State; but keeps himself wisely within his own compasse: not thinking his breath well spent, where he doth not either teach, or learn.

S E C T. 9. His devotion.

HE is so perpetually resident in heaven, that he is often in every day before the throne of Grace; and he never comes there without supplication in his hand; wherein also he loves to be importunate; and he speeds accordingly, for he never departs empty; whiles other cold suiters that come thither but in some good fits of devotion, obtain nothing but denials; He dares not presse to Gods foot-stool in his own name, (he is conscious enough of his own unworthinesse) but he comes in the gracious and powerfull name of his righteous Mediatour,

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in whom he knows he cannot but be accepted; and in an humble boldnesse for his only sake craves mercy; no man is either more awfull, or more confident; When he hath put up his petition to the King of heaven, he presumes not to stint the time, or manner of Gods condescend; but patiently and faithfully waits for the good hour, and leaves himself upon that infinite wisdom and goodnesse. He doth not affect length so much as fervour; neither so much minds his tongue as his heart.

His prayers are suited according to the degrees of the benefits sued for; He therefore begs grace absolutely; temporall blessings with limitation; and is accordingly affected in the grant: Neither is he more earnest in craving mercies, then he is zealously desirous to be retributory to God, when he hath received them: not more heartily suing to be rich in grace, then to improve his graces to the honour and ad-

advantage of the bestower: With an awfull and broken heart doth he make his addressees to that infinite Majesty, from whose presence he returns with comfort and joy: His soule is constantly fixed there whither he powres it out; distraction and distrust are shut out from his closet; and he is so taken up with his devotiō, as one that makes it his work to pray: And when he hath offered up his sacrifices unto God, his faith listens and looks in at the door of heaven to know how they are taken.

S E C T. 10. *His sufferings.*

EVERY man shows fair in prosperity; but the main triall of the Christian is in suffering; any man may steer in a good gale, and clear sea, but the Mariners skill will be seen in a tempest: Herein the Christian goes beyond the Pagans, not practise only, but admiration; We rejoyce in tribulation,

lation, saith the chosen Vessell; Lo here a point transcending all the affectation of Heathenism. Perhaps some resolute spirit, whether out of a natural fortitude, or out of an ambition of fame or earthly glory, may set a face upon a patient enduring of losse, or pain, but never any of those herſick Gentiles durst pretend to a joy in suffering; Hither can Christian courage reach; knowing that tribulation worketh patience, and patience, experience, and experience, hope, and hope maketh not ashamed.

Is he bereaved of his goods and worldly estate? he comforts himself in the conscience of a better treasure that can never be lost; Is he afflicted with sicknesse? his comfort is that the inward man is so much more renewed daily, as the outward perisheth: Is he slandered and unjustly disgraced? his comfort is that there is a blessing, which will more then make him amends; Is he banished? he knows he is
on

on his way home-ward; Is he impriso-
ned: his spirit cannot be lockt in; God
and his Angels cannot be lockt out; Is
he dying? To him to live is Christ,
and to dye is gain; Is he dead? He rests
from his labours, and is crowned with
glory; Shortly, he is perfect gold that
comes more pure out of the fire then it
went in; neither had ever been so great
a Saint in heaven, if he had not passed
through the flames of his tryall here
upon earth.

S E C T. II. *His conflicts.*

HE knows himself never out of
danger; and therefore stands
ever upon his guard; neither of his
hands are empty; the one holds out
the shield of faith; the other manageth
the sword of the spirit; both of them
are employed in his perpetual conflict.
He cannot be weary of resisting, but
resolves to dye fighting: He hath a
ward for every blow; and as his eye

is quick to discern temptations, so is his hand and foot nimble to avoid them: He cannot be discouraged with either the number or power of his enemies, knowing that his strength is out of himself, in him in whom he can do all things; and that there can be no match to the Almighty; He is carefull not to give advantage to his vigilant adversary; and therefore warily avoids the occasions of sinne: and if at any time he be overtaken with the suddenness, or subtilty of a temptation, he speedily recovers himself by a serious repentance; and fights so much the harder because of his foil. He hates to take quarter of the spirituall powers; nothing lesse then death can put an end to to this quarrell; nor nothing below victory.

L**S i c r.**

S E C T. 12. *His death.*

HE is not so careful to keep his soul within his teeth, as to send it forth well addressed for happinesse: as knowing therefore the last brunt to be most violent, he rouzeth up his holy fortitude to encounter that King of fear, his last enemy, Death; And now after a painfull sicknesse, and a resolute expectation of the fiercest assault, it falls out with him as in the meeting of the two hostile brothers, *Jacob* and *Esau*, in stead of grappling he finds a courteous salutation, for stabs, kisses; for height of enmity, offices of love; Life could never befriend him so much, as Death offers to do: That renders him (perhaps a rough, but) a sure hand to lead him to glory; and receives a welcome accordingly: Neither is there any cause to marvell at the change; The Lord of life hath wrought it; he having by dying sub-
dued

dued death, hath reconciled it to his own; and hath (as it were) beaten it into these fair terms with all the members of his mysticall body: so as whiles unto the enemies of God, Death is still no other then a terrible executioner of divine vengeance, he is to all that are in Christ, a plausible and sure convey unto blessednesse; The Christian therefore now laid upon his last bed, when this grim messenger comes to fetch him to heaven, looks not so much at his dreadfull visage, as at his happy errand: and is willing not to remember what death is in it self, but what it is to us in Christ; by whom it is made so usefull and beneficiall, that we could not be happy without it; Here then comes in the last act, and employment of faith; (for after this brunt passed, there is no more use of faith, but of vision) that heartens the soul in a lively apprehension of that blessed Saviour, who both led him the way of suffering, and is making way

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for

for him to everlasting glory: That shews him Jesus the Authour and finisher of our faith, who for the joy that was set before him, endured the Crosse, despising the shame, and is set down at the right hand of the throne of God; That clings close unto him, and lays unremoveable hold upon his person, his merits, his blessedness; upon the wings of this faith is the soul ready to mount up toward that heaven, which is open to receive it; and in that act of evolation puts it self into the hands of those blessed Angels who are ready to carry it up to the throne of Glory.

*Sic, O, sic juvat vivere, sic
perire.*

FINIS.

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